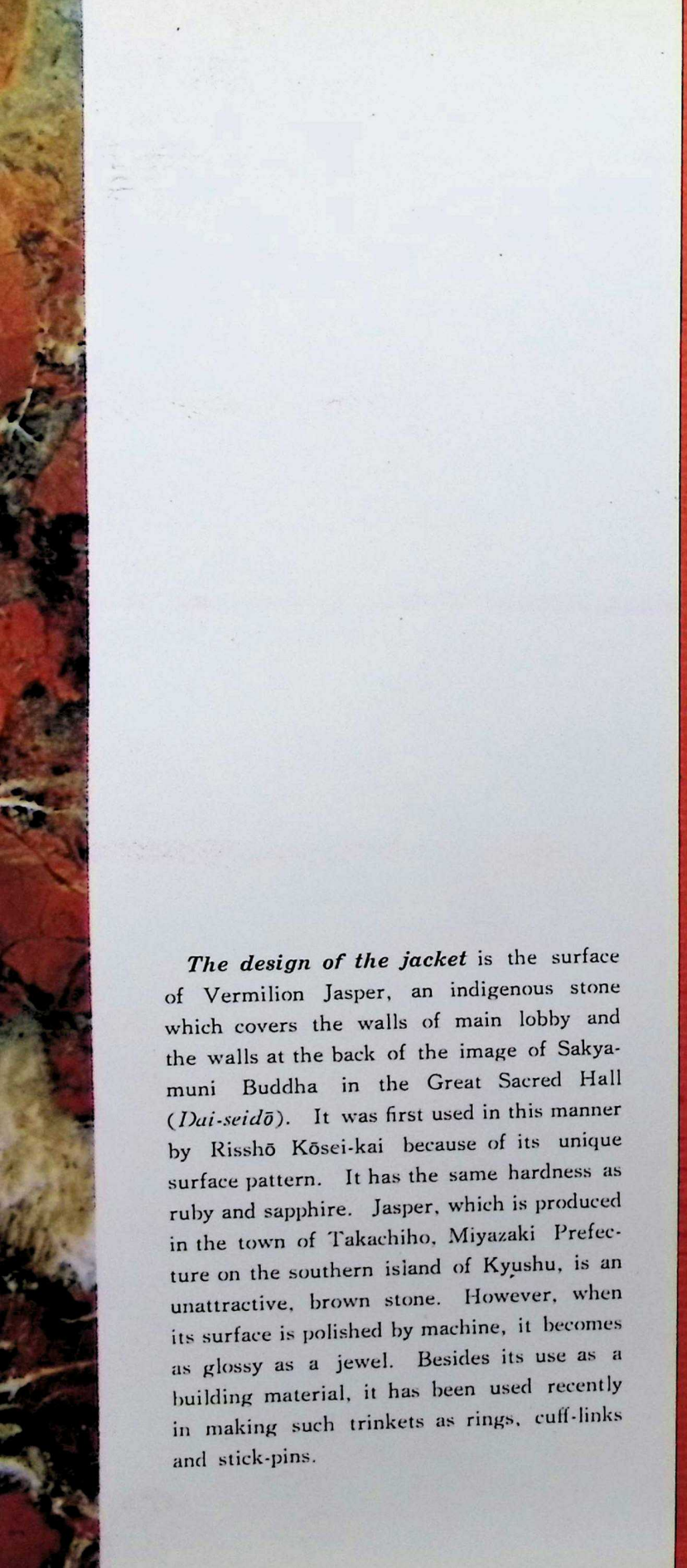
RISSHŌ
KŌSEI-KAI



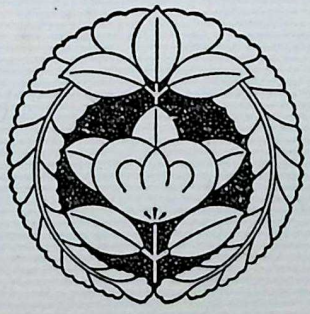
寶樹多花果　衆生所遊樂　諸天撃天鼓　常作衆伎樂
雨曼陀羅華　散佛及大衆　我淨土不毀　而衆見燒盡
憂怖諸苦惱　如是悉充滿　是諸衆衆生　以惡業因緣
過阿僧祇劫　不聞三寶名　諸有修功德　柔和質直者
則皆見我身　在此而說法　或時爲此衆　說佛壽無量

The design of the jacket is the surface of Vermilion Jasper, an indigenous stone which covers the walls of main lobby and the walls at the back of the image of Sakya-muni Buddha in the Great Sacred Hall (*Dai-seidō*). It was first used in this manner by Risshō Kōsei-kai because of its unique surface pattern. It has the same hardness as ruby and sapphire. Jasper, which is produced in the town of Takachiho, Miyazaki Prefecture on the southern island of Kyushu, is an unattractive, brown stone. However, when its surface is polished by machine, it becomes as glossy as a jewel. Besides its use as a building material, it has been used recently in making such trinkets as rings, cuff-links and stick-pins.

我此土安穩　天人常充滿　園林諸堂閣　種種寶莊嚴
寶樹多花果　衆生所遊樂　諸天擊天鼓　常作衆伎樂
雨曼陀羅華　散佛及大衆　我淨土不毀　而衆見燒盡
憂怖諸苦惱　如是悉充滿　是諸罪衆生　以惡業因緣
過阿僧祇劫　不聞三寶名　諸有修功德　柔和質直者
則皆見我身　在此而說法　或時為此衆　說佛壽無量
久乃見佛者　為說佛難值　我智力如是　慧光照無量
壽命無數劫　久修業所得　汝等有智者　勿於此生疑
當斷令永盡　佛語實不虛　如醫善方便　為治狂子故
實在而言死　無能說虛妄　我亦為世父　救諸苦患者
為凡夫顛倒　實在而言滅　以常見我故　而生憍恣心
放逸著五欲　墮於惡道中　我常知衆生　行道不行道
隨應所可度　為說種種法　每自作是念　以何令衆生

自我得佛來 所經諸劫數 無量百千萬 億載阿僧祇
常說法教化 無數億衆生 令入於佛道 爾來無量劫
爲度衆生故 方便現涅槃 而實不滅度 常住此說法
我常住於此 以諸神通力 令顚倒衆生 雖近而不見
衆見我滅度 廣供養舍利 咸皆懷戀慕 而生渴仰心
衆生既信伏 質直意柔軟 一心欲見佛 不自惜身命
時我及衆僧 俱出靈鷲山 我時語衆生 常在此不滅
以方便力故 現有滅不滅 餘國有衆生 恭敬信樂者
我復於彼中 爲說無上法 汝等不聞此 但謂我滅度
我見諸衆生 沒在於苦海 故不爲現身 令其生渴仰
因其心戀慕 乃出爲說法 神通力如是 於阿僧祇劫
常在靈鷲山 及餘諸住處 衆生見劫盡 大火所燒時

RISSHŌ KŌSEI-KAI



TOKYO
1966

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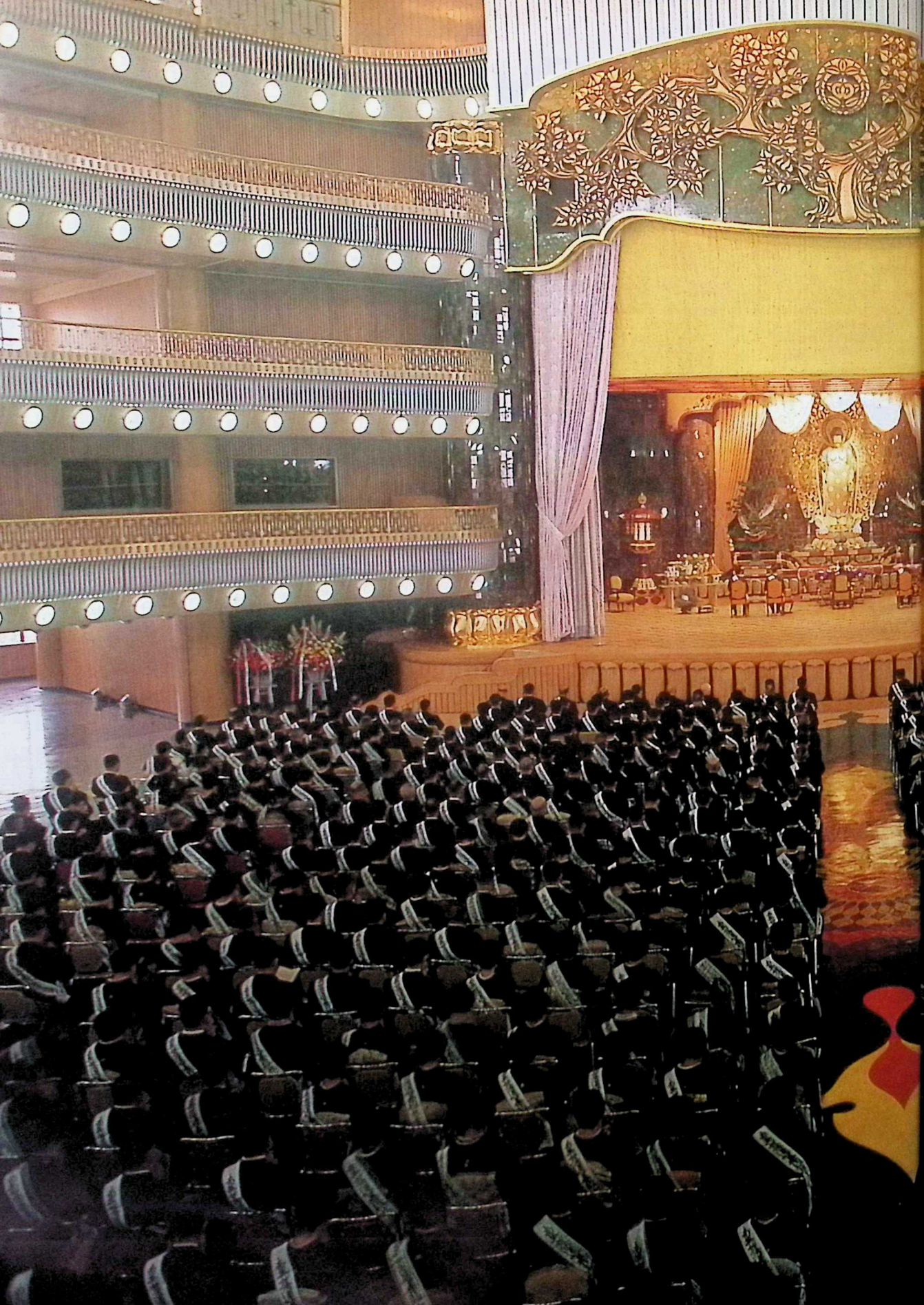
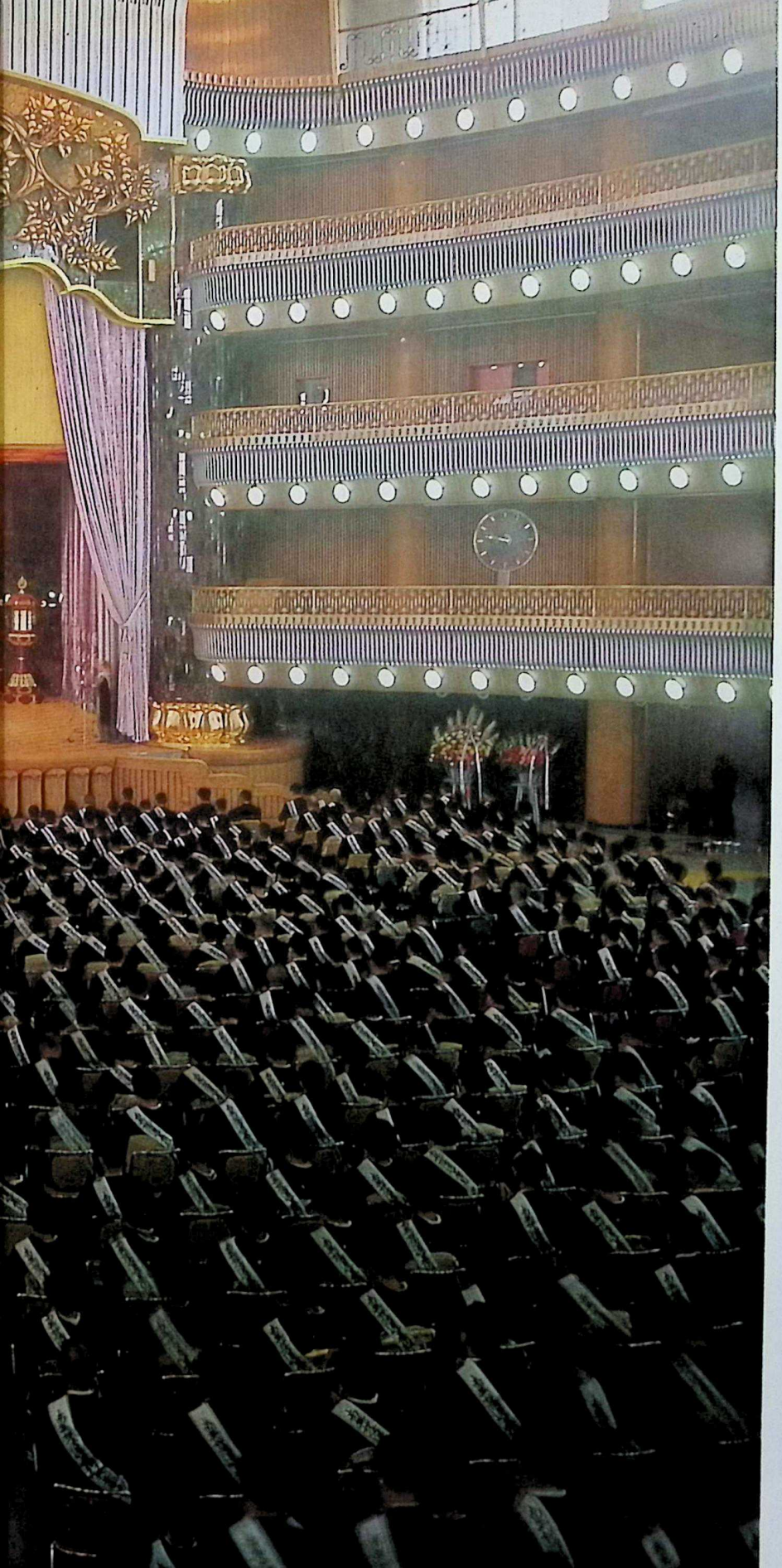
President Nikkyō Niwano

A bird's-eye view of the Great Sacred Hall

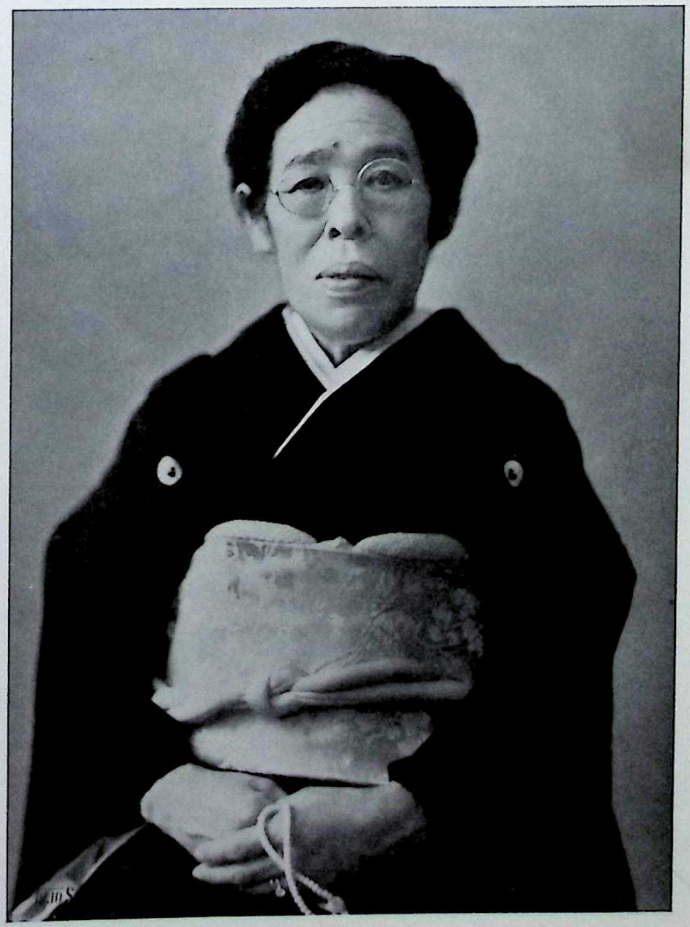




Sutra Recitation in the morning (4th floor assembly hall)

President Niwano and His Holiness Pope Paul VI (During the fourth period of the Second Vatican Council)

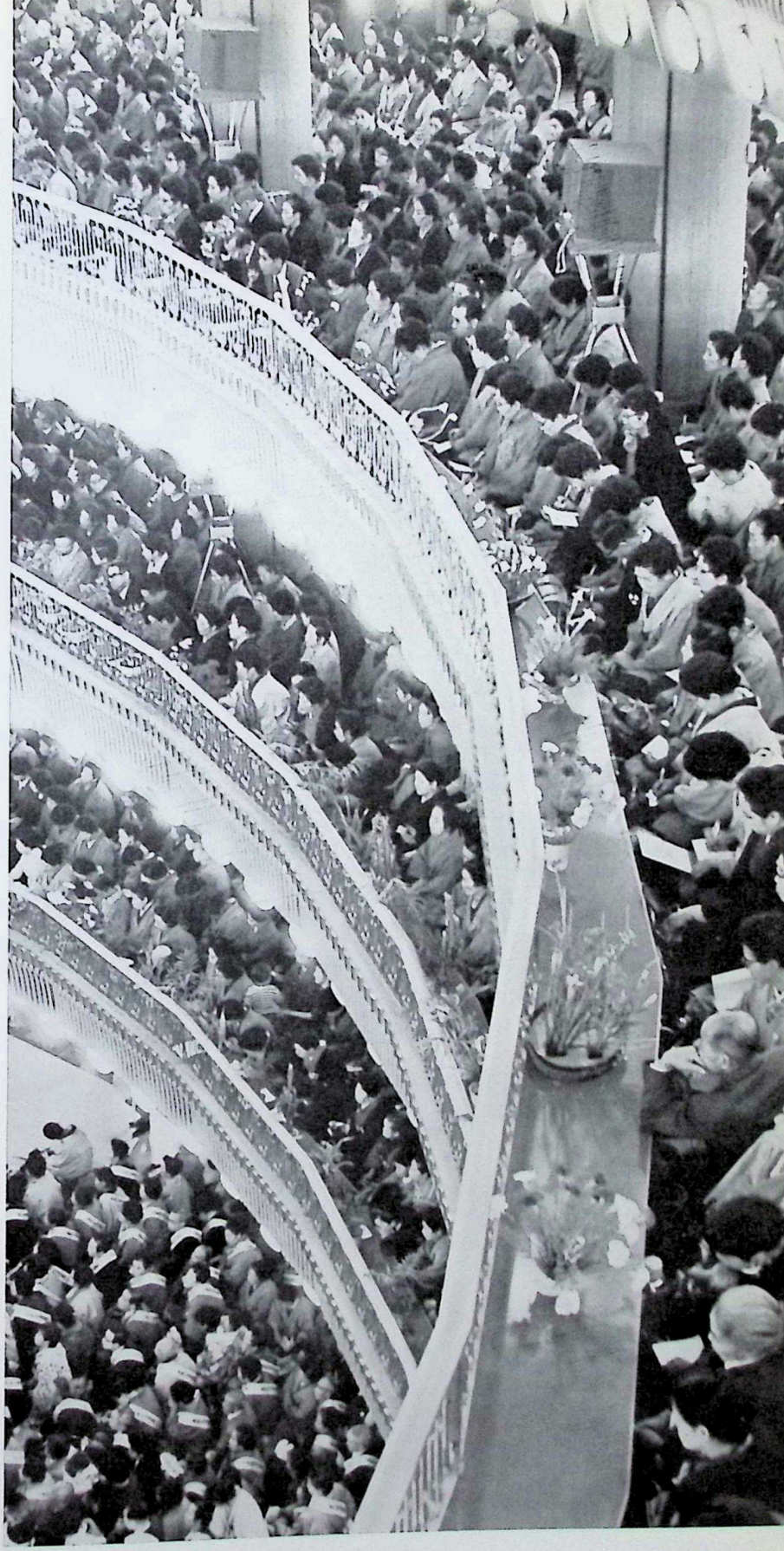
↑The Myōkō Memorial Hall



→
The late Vice-President
Mrs. Myōkō Naganuma

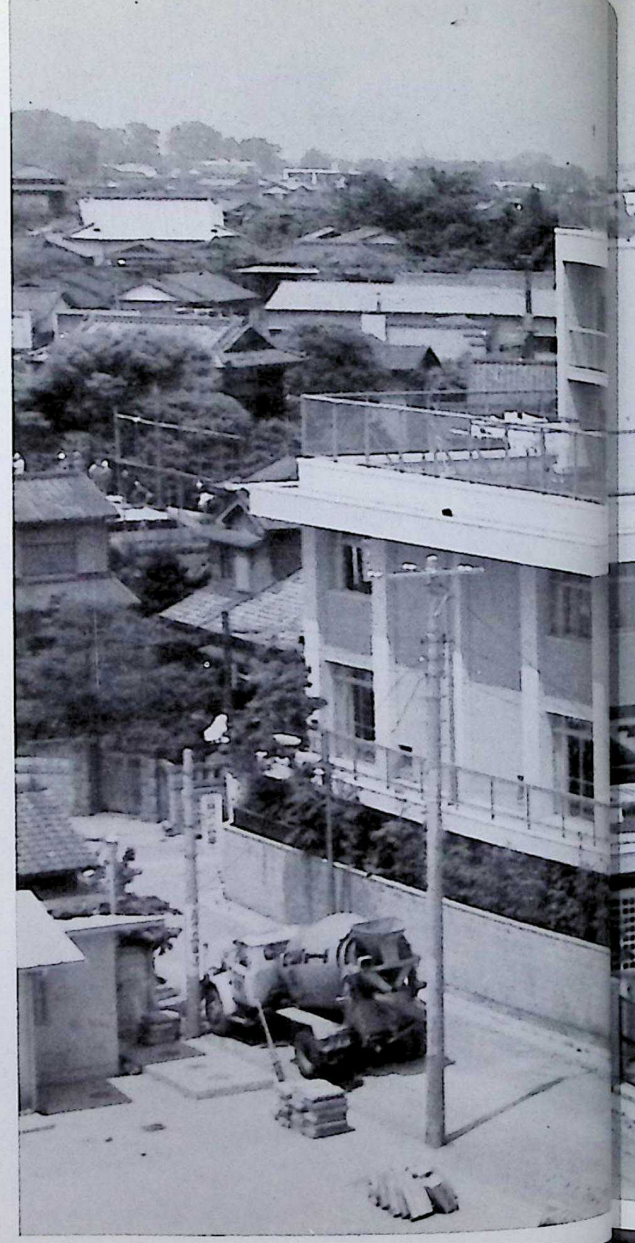
Group Counseling (*Hōza*)

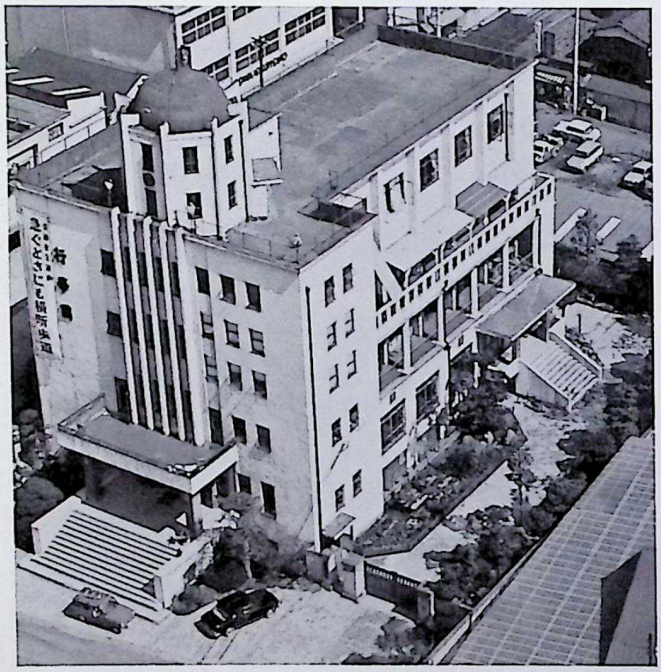
The Former Main Worship Hall



Kōsei-kai members listening to a sermon

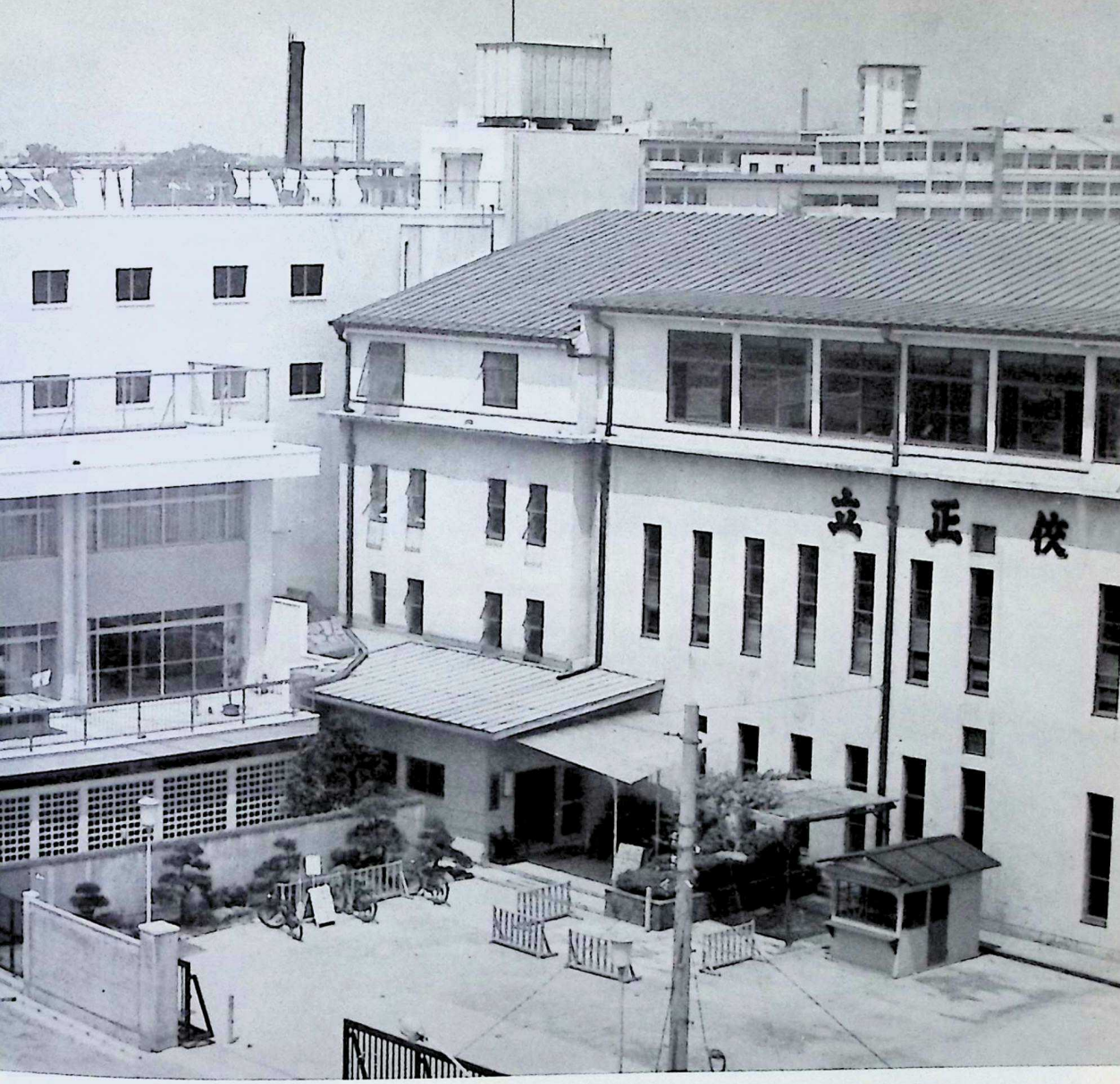
The Lodging Hall for local members →





Training Institute (Gyōgakuen)

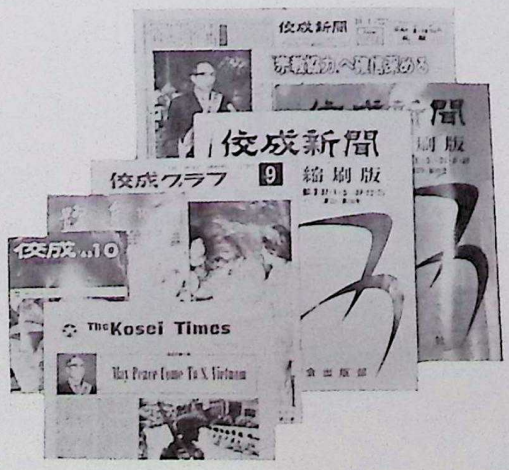
Active discussions during
a lecture on the doctrine



Staff members studying the doctrine of Kōsei-kai

The Kōsei Hospital ↑

↑The Kōsei Publishing Company



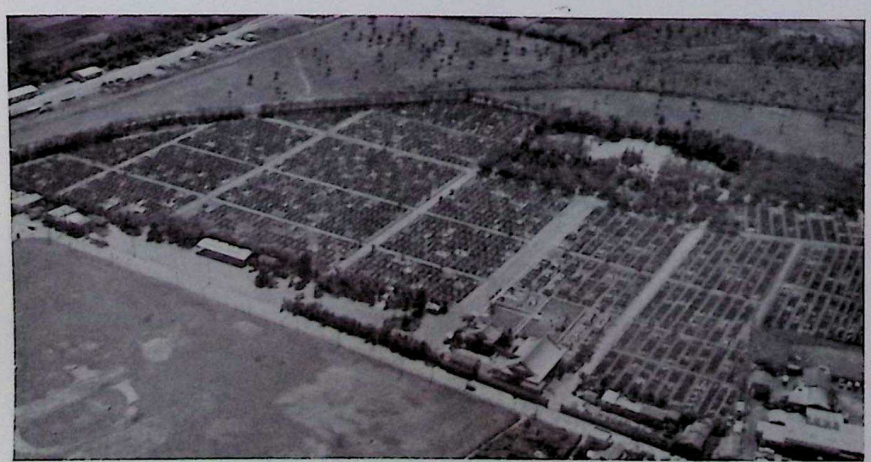
←The periodical publications of Kōsei-kai

↑The Kōsei Kindergarten

↓The Kōsei-gakuen Boys' Junior and Senior High Schools

Members visiting the Kōsei Cemetery

The memorial service held in the cemetery



A bird's-eye view of the cemetery

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On the Occasion of Publishing *Risshō Kōsei-kai*

It gives me great pleasure to see the English edition of *Risshō Kōsei-kai*, introducing the doctrine and activities of our organization to non-Japanese, published at this time.

Buddhism has continued its eastward advance since its early beginnings in India 2,500 years ago and is now together with Christianity one of the two great religions widely spread not only in Asian but also in Western countries.

Risshō Kōsei-kai originated as an organization of Buddhist laymen. Besides its followers in Japan, it has also many overseas members, and its activities attract the interest of many foreign visitors. It is therefore not astonishing that in recent years we have been asked very often for a book explaining our organization to the English-speaking world.

In September, 1965, I attended the fourth period of the Second Vatican Council as a special guest. On that occasion, I had a private audience with Pope Paul VI, during which we discussed the mission religion has in our times. With the development of science, the importance of religion is rather increased, and its role for contributing to peace is especially great.

I will be very happy if this book helps many people in the world to understand our organization and at the same time serves as an aid for grasping the true spirit of Buddhism.

Nikkyō Niwano
President of Risshō Kōsei-kai

Preface

This book, *Risshō Kōsei-kai*, is an adapted translation of the Japanese book with the same title which was published in November, 1965. It contains accurate descriptions of the history, the doctrine, the actual condition, the activities, etc. of our organization. It was compiled in collaboration by the members of the Translation Committee.

Our organization intends to contribute, together with other religions, to the establishment of world peace through the study of the true meaning of religion without adhering to a narrow-minded sectarianism.

The publication of this book aims at making others understand the doctrine and activities of Risshō Kōsei-kai and at contributing to the establishment of a better and peaceful world.

Since our organization itself is a living body, the contents of this book may require revision along with its development. However, we hope that this book will be useful to many people who try to understand the true meaning of Buddhism.

We intend to publish in succession translations of the sutras and the works of President Niwano and others.

We wish to express our gratitude to Dr. Fumio Masutani and the staff of the International Institute for the Study of Religions for their collaboration in publishing this book.

Nichijō Iwata
Chairman, The Translation Committee
Risshō Kōsei-kai

RISSHŌ KŌSEI-KAI

HISTORY OF RISSHŌ KŌSEI-KAI

Risshō Kōsei-kai was founded on March 5, 1938. However, before describing the history of our organization from its beginnings to this day, a short biography of President Nikkyō Niwano[a], its founder, will help to a better understanding of this Buddhist lay movement.

Biography of President Niwano

Birth and Childhood. President Niwano was born at Tōka-machi, Niigata prefecture, as the second son of Mr. Jūkichi Niwano[b] on November 15, 1906. His mother, Mii[c], was twenty-six years old and his father, Jūkichi, thirty-four. He had four brothers and one sister. His parents gave him the name Shikazō[d]. Blessed with a fine constitution inherited from his father, he grew up healthy in both mind and body. It is said that from his childhood in primary school he was an ardent lover of learning, and several episodes from those days are well remembered.

The Niwano family for many generations had belonged to the Sōtō sect of Zen Buddhism. Good farmers, they were respected and loved by all villagers as a pious family of many virtuous deeds. President Niwano's grandfather, Jūtarō[e], being a man of character, seems to have been something of a doctor who was said to give emergency treatments when someone fell suddenly ill, and gratuitously offered his services as an acupuncturist and moxacauterist. His father, Jūkichi, although not a professional, was very skilful with his treatment of injuries caused by poisonous insects or of swellings.

In front of the primary school which President Niwano attended for six years, there was a pond named Ōike of about 300 meters in circumference. It was always filled with water from a clear spring in the mountains. Ōike Primary School named after this pond is a center of President Niwano's memories of his childhood.

As said already above, young Shikazō had inherited a fine

---

a 庭野日敬　b 庭野重吉　c ミイ　d 鹿蔵　e 重太郎

constitution from his father, and in addition to it, he already showed himself from his early childhood on bright and most gifted by nature. He is also said to have been the most pious among the five brothers. In this regard, too, President Niwano remembers many interesting stories.

As his regular school education President Niwano only finished the sixth year of the primary school. Although his family were middle-class farmers which could afford to support many members, it was very rare for children in a local farm village fifty odd years ago to go on to a middle school. Especially as his native place was a mountain village, it was normal to expect a boy to work when he finished primary school because these farmers depended on their boys in their vigorous labor.

Shikazō, who was an ardent lover of learning, wished to enter a middle school at least, but he gave up doing so, because he felt that entering a school of higher grade, if only the middle school at Tōka-machi, would mean to go against the village custom. Therefore, he spent the moments he could spare from farm work in studying at a night school for young people, besides which he studied the subjects of the middle school course by himself.

The following story is a good example to illustrate Shikazō's achievements. For his military service he had joined the Navy and entered the Maizuru Training Troop of the Yokosuka Naval Station. During his six months of basic training there, he passed the interim achievement test at the top of a class of 196, and the average mark in all subjects remarkably surpassed that of the others. At that time, the school system of Japan provided a higher primary school after the primary school, and this was followed by the middle school. The fact that Shikazō, who had finished only primary school and continued his education all by himself, was at the top of the class excelling the others who had finished schools of higher grade, sufficiently shows his intellectual ability.

After finishing the course with the Training Troop, he came to the Yokosuka Naval Station and boarded the battleship *Nagato*. There he was made third gunner on the second turret. This assignment, as a rule, was given to a seaman first-class who had finished Gunnery School.

During this military service he learned all the theory and practice of mathematics such as geometry and trigonometry. Soon he was transferred from the *Nagato* to the crew of the Imperial

flagship, *Haruna*, where he was fourth gunner on the second turret. This, too, was not only because of his excellent personality and his merits in the service but also because of the high estimate his superiors had of his ability.

Pilgrimage for Seeking after the Truth. In books and magazines introducing President Niwano's personal history it is often mentioned that, from his youth on, he sought truth in several folk beliefs. What does this statement mean?

President Niwano, before making a vow to practise the teachings of the Lotus Sutra himself and to give others a chance of coming into touch with the Lotus Sutra, studied various popular beliefs like *Rokuyō*, *Kyūsei*, *Hōi*[1] and others in order to investigate what lay at the bottom of these practices. He even entered the *Shugendō*[2] to experience its ascetic practices by himself.

Such experiences seemed necessary to him to discover the rule by which mankind could be saved from its suffering. This is what President Niwano himself calls his "Pilgrimage for seeking after the truth in his youth."

At the early age of eighteen President Niwano had a fixed purpose in life and therefore he went to Tokyo (1923). However on the third day after his arrival there, the Great Kantō Earthquake occurred, and he returned home. He came to Tokyo again the next year. The shopkeeper to whom he was apprenticed at that time believed in the art of divination based on *Rokuyō* and *Shichishin*.[3] So half out of curiosity, Niwano began to study it because he wanted to try out whether any human suffering could be cured this way. When he tested the results of his study on others, he had some success with them.

Although he neither gave himself up to nor believed in them, even such popular practices of divination could not be regarded as something valueless. But it was inconceivable that they included all

1 *Rokuyō* 六曜 is a belief in lucky and unlucky days which was imported from China in the 14th century and is still followed in Japan, especially when a day for some important event like a wedding etc. must be chosen. *Kyūsei* 九星 is a kind of astrology, also imported from China, in which the numbers from 1 to 9 are connected with colors and planets. *Hōi* 方位 determines directions to be chosen and to be avoided for certain actions.

2 *Shugendō* 修験道, a syncretistic belief going back to En no Shōkaku 役小角, an ascetic of the 7th century. Its followers are often called *Yamabushi* 山伏.

3 *Shichishin* 七神, another way of divination according to which everything is determind by seven gods.

truth. In spite of his doubts, he endeavored to acquire a better knowledge of such things than most other people. *Kyūsei, Shichishin* and *Rokuyō* which President Niwano had studied in his youth were later helpful as a means of promoting his missionary work smoothly.

Afterwards, he studied a faith cure popularly called *Tengu-fudō*[1] which was practised by one of his neighbors and he became better versed in it than his teacher himself. This story shows the character of President Niwano very well. From his youth he could not but study things down to their very roots.

When, therefore, he heard a rumour that a famous teacher of onomancy[2] never missed in his predictions, he became his disciple and learned all about onomancy.

Each of the various methods of divination contained something mysterious, but nowhere could he find anything conclusive in these methods to eliminate suffering.

All methods of divination are about 85 percent true. But as a measure of saving people, the probability of 85 percent cannot be sufficient. Is there any rule which can save all the people from suffering by a probability of 100 percent? It was "the universal truth which can save all the people," that President Niwano had thought about seriously and sought after from his youth.

The Lotus Sutra and the Foundation of Risshō Kōsei-kai. President Niwano's second daughter, Kyōko, who was born in 1920, in summer of that year was infected with sleeping sickness (*encephalitis lithargrea*) which sporadically occurred at that time.

Her sickness led him to join Reiyū-kai[3] which was growing prosperous in those days. It was the late Mr. Sukenobu Arai, the chief of the Arai Branch, who taught President Niwano the doctrine of the Lotus Sutra. He is still grateful for this teacher's kind guidance.

The sickness of the second daughter was diagnosed by the doctor as serious, but she soon completely recovered. If sent to the hospital, she might have been cured by medicine also. At that time, however, she recovered by leaving her sickness to the

1 *Tengu-fudō* 天狗不動. a system of faith-healing which uses the powers of Fudō Myōō 不動明王 of Shingon Buddhism.

2 Onomancy, *Seimei-handan* 姓名判断, determines the character and fate of a person through an analysis of his name.

3 Reiyū-kai 霊友会, a modern religious movement based on the Lotus Sutra founded by Kakutarō Kubo.

power of belief.

What moved him, however, more than this actual evidence of the efficiency of faith was the Lotus Sutra. The impression left by this meeting with the doctrine of the Lotus Sutra was so great that it may be said that the most important door in President Niwano's life was opened at that time.

Mr. Sukenobu Arai was a scholar of Chinese classics. He had a profound knowledge of Buddhist scriptures and especially of the Lotus Sutra. The lectures on the Lotus Sutra given by Mr. Arai were so attractive that the chiefs of the branch churches of Reiyū-kai attended them. President Niwano, too, diligently went to Mr. Arai's house and listened to the lectures as if he had been hungry. He absorbed and digested the essence of the Lotus Sutra as dry soil sucks in water. He recalls the condition at that time in his book, *Travel to Infinity*, as follows:

> When I went again to listen to the lecture on the Lotus Sutra, the very fact that I had sought after became clear to me. I examined it at every point but could not find any defect. Moreover, it is quite a perfect network vast and boundless to save all the people in the world to the last man. It leaves nothing, including mind, flesh, individual and society. It was indeed a great surprise. It gave me quite a fresh impression.
>
> The contact with the Lotus Sutra gave me great light. My mind was cheered up entirely. I had been engaged in acts of mercy half for fun until then, but now I was obliged to be serious. The teaching that the Bodhisattva practice[1] to save mankind and serve the world is the true spirit of Buddhism, and that man can save others and be saved himself as a layman was what I had been looking for. To work hard in business and to teach in my leisure time was no longer enough for the intrepid spirit arising within me.
>
> I thought that under such circumstances I could find no other way but to change my business. Was there no business in which I had sufficient time to see as many people as possible? After many considerations I decided on running a milk shop. I changed my business without hesitation and had a shop at Shimmei-chō, Nakano-ku.

The exact location was No. 36, Shimmei-chō, Nakano-ku. In 1938, four years later, a big signboard bearing the Japanese inscription "Headquarters of Dai Nippon Risshō Kōsei-kai" was hung on the right side of the front of this milk shop.

Anyone who knows the big pink building of the Kōsei Hospital

---

1 Boddhisattva practice, see below in the chapter on Doctrine.

at 3-chōme, Hongō-dōri, Nakano-ku, will notice the shop of a cabinet maker on the left side of the bus street going east about 300 meters from there. This house and shop were rebuilt in the postwar days, but the whole neighborhood is still deeply remembered by old members as the birthplace of Risshō Kōsei-kai.

The reason why President Niwano opened a milk shop there was in order that after finishing his morning and evening deliveries he could devote himself to teaching the believers during the daytime, and at night he could visit the believers' houses from door to door to talk about the faith to the whole familiy. Because many of the houses that took milk from him at that time had someone sick in the family, he had many chances of talking about the faith even when delivering milk. Among the people whom President Niwano led to the faith during this period of hard training as a lay preacher was Mrs. Myōkō Naganuma[a] who later became Vice-President of the new organization.

The encounter of these two was not a mere accident but the thoughtful providence of the Buddha. Before long, a severe discipline was followed in studying the Lotus Sutra and in winning believers by the joint effort of the two, and soon the plan to found a religious organization could be realized.

In the year when Dai Nippon Risshō Kōsei-kai was founded, Mrs. Myōkō was 47 years old and President Niwano 32.

Before and After the Foundation of Risshō Kōsei-kai

The direct reason for which Risshō Kōsei-kai seceded from Reiyū-kai and became independent was that Reiyū-kai expressed its dislike of the lectures on the Lotus Sutra given by the already mentioned Mr. Sukenobu Arai, and that a tendency to exclude the dissemination of the doctrine of the Lotus Sutra began to appear among its leaders.

For several years before and after that time, many groups split off from Reiyū-kai, almost all for matters of sentiment. President Niwano, however, because of his desire to protect and disseminate the Lotus Sutra, was not satisfied with the propagation policy of Reiyū-kai and decided to realize his desire to spread the true Law through the establishment of a new organization.

Looking back at the condition of Japan at that time, we re-

a 長沼妙佼

member that dark signs of a great trial were already close at hand.

The Manchurian Incident which started in 1931 resulted in a stalemate contrary to the expectation of an early settlement. In 1937, a year before the foundation of the organization, it inevitably developed into the China Incident, and Japan was necessarily drawn into the whirlpool of World War II.

In April, one month after the establishment of Risshō Kōsei-kai, the National General Mobilization Law was enacted, and Japan began preparations for war. In 1939, the Nomonhan Incident was provoked, the Commercial Treaty between the United States and Japan abolished, and at last the National Service Personnel Drafting Law was promulgated in order to confront the dangerous international situation.

Under a national policy that attached the greatest importance to the war industries, the individual was estimated only as labor power, and his personality, his human rights and even his individual Buddha nature were trodden down. This situation continued until, in 1941, Japan entered the war with America, Britain and France as her opponents.

At that time, politics, economy, education and even the police were under the control of the military authorities. Everything regarded as hindering the war effort was at once crushed by their oppression.

This oppression was also strongly felt in the religious world. Myōdō-kai, the predecessor of present Ishin-kai,[1] was ordered to dissolve, and Ōmoto-kyō,[2] which had been proud of its prosperity and tradition, underwent its second oppression and was completely ruined. Hommichi-kyō suffered the same fate, and the founder of Kannon-kyō at Hakone (present Sekai-kyūsei-kyō), Mr. Mokichi Okada, was arrested. Hitonomichi Kyōdan (present PL Kyōdan)[3] was dissolved for lese majesty.

Fortunately, the sects adhering to the Lotus Sutra did not meet such hard times. This was because the military authorities utilized the ideal of Establishment of Righteousness and Security of the Country (*risshō-ankoku*[a]) of Saint Nichiren as a substitute

1 Ishin-kai 惟神会, first known as 明道会, is a modern Shintō sect.
2 Ōmoto-kyō 大本教, now Ōmoto 大本, one of the older Shintō sects.
3 Hommichi-kyō 本道教, Kannon-kyō 観音教 (世界救世教), Hitonomichi Kyōdan 人の道教団 (PL教団) all originated in the 20th century.
a 立正安国

for nationalism. Under these conditions, President Niwano did not rely on nationalism for his missionary work, but put all his trust in his belief in the Lotus Sutra to carry on the newly born organization and to edify and train its believers.

The name, Risshō Kōsei-kai,[1] which President Niwano had given his organization may be explained as follows. The two Chinese characters, *risshō* 立正, indicate the ideal of "Establishment of Righteousness and Security of the Country," as preached by Saint Nichiren; *kō* 交 or 佼 means the pious intercourse of many people and the harmony of the believers, that is, many in body but one in mind. *Sei* 成 expresses the idea of the completion of personality and the attainment of Buddhahood based upon the true meaning of Buddhism. The last character, *kai* 会, means "society," and when at the end of a name, the preceding characters give the purpose of the society. On the occasion of founding the organization, President Niwano changed his first name to Nikkyō 日敬. Mrs. Naganuma also changed her name at that time from Masa 政 to Myōkō 妙佼.

Risshō Kōsei-kai, out of sheer necessity, has been always busy with building projects. The building for the headquarters erected at a corner of Wada 1-chome in Suginami-ku was put up to provide a meeting place and worship hall for the believers because the two upstairs rooms of the milk shop of the President had become too small to accommodate them. In 1942, during the war when even a towel could be bought only if one had the necessary clothing coupon, it was most difficult to get building materials. In addition, there was a serious shortage of all kinds of workmen including carpenters and plasterers. However, since the building was absolutely necessary for the salvation of mankind, the providence of the Buddha arranged things in such a way that the building could be put up.

The first headquarters covered the very small floor-space of 25 *tsubo* (83 square meters). It is now preserved as the worship hall of Kōsei Cemetery (located in Kita-tama-gun, Tokyo-to) to commemorate the founding of Risshō Kōsei-kai.

In 1943, when this building had been completed, Risshō Kōsei-kai met with a great crisis.

Today, in retrospect, the crisis appears really as a turning point in the history of Risshō Kōsei-kai. The crisis developed out

1 立正交成会. In June, 1959, the character 交 was changed into 佼.

of the fact that President Niwano and Mrs. Naganuma were examined for two weeks by the Suginami police authorities, which was quite a trial of the faith of all who had followed them so far.

The reason why the police authorities showed this interest in the new organization was Mrs. Naganuma's inspired guidance of its leaders. But when they presented themselves at the police station, they explained the fundamental principle of guiding the believers and underwent the examination with the strong conviction of never compromising in this regard. Finding no offense, the police authorities gave up the examination. However, because of this case, more than half of the leaders left the organization. The situation resembled the story of the "rising and leaving of five thousand monks" told in the life of Sakyamuni. Therefore, this case is called "The Step in 1943" and regarded as a precious period of overcoming the great trial immediately prior to the further development of the organization.

Almost all the people who had left, came back later and became more devoted believers. Therefore, it may be said that this case was useful for strengthening the self-examination and self-discipline of the members.

Missionary Activities During the Period of Foundation

Guidance and Missionary Work Suitable to Time and Occasion. When Risshō Kōsei-kai was founded, Japan was already in a war climate. Before long, she was to be damaged by the world disturbances, and the fate of a powerless defeated nation was to be thrown against her. The whole nation was to fall into the abyss of suffering and bewilderment, bodily, spiritually and economically. Many people did nothing but looked for some immediate help out of their misery.

Before, during and after the war, Risshō Kōsei-kai was living under the slogan, "Broad Dissemination of the Lotus Sutra." However, it was President Niwano's feeling that people with their limited interest, even when they were taught the true meaning of Buddhism and explained the doctrine of the Lotus Sutra, would not listen and therefore could not reach true salvation.

Although he had grasped the doctrine of the Lotus Sutra through his respected teacher, Mr. Sukenobu Arai, and made his own "the teaching to lead all people to the essential salvation" and had even founded a new organization of lay Buddhism at no

small pains, the chance did not come when he could fulfil his duty as messenger of the Buddha.

Therefore, President Niwano thought that the time for the "expedient teaching" had come. "In order to save people in this age the gem of truth must be put into the bag of expediency." With this idea in mind, he established a principle for dissemination of the doctrine in the early stage.

"Expedient teaching" (*hōben*[a]) is a Buddhist term. *Hō* means "right" and *ben* a "method" or a "means." What is called *mannoku-no-hōben*[b] ("Innumerable expediencies") in the Lotus Sutra signifies the "right means in accordance with the teaching." There may be innumerable measures to save and guide people, but they should be in accordance with the right teaching. In other words, they should be expediencies for connecting men with truth.

Immediately after Sakyamuni had attained the supreme enlightenment and become a Buddha, he preached for the first time to the five monks (Skt. *bhikṣu*). This is called the "Commencement of Turning the Wheel of the Law" (*shoten-bōrin*[c]). The doctrine which was preached at that time is called the "Law of the Four Noble Truths" (*shitai-no-hōmon*[d]). Sakyamuni used this teaching as an expediency and even after that he always taught these "Four Noble Truths" to the people called Buddha's Hearers (Skt. *śrāvaka*) who were of lower ability.

The "Four Noble Truths" are the truth of suffering, the truth of cause, the truth of extinction and the truth of the path. In short, this doctrine teaches (1) to see through all the sufferings in human life and not to avoid or fear them, (2) to look for and find out the reason of sufferings, (3) to know that each suffering is sure to become extinct, (4) the way of thinking and acting to extinguish suffering.

President Niwano intended to lead people by utilizing this teaching of the "Four Noble Truths" which is the core of Fundamental Buddhism.

For this purpose, in the part of the truth of cause, as a means of properly looking for and finding out direct and indirect causes which give pain to people, and as a means of measuring the depth of the ability of people, he tried to use the rules of onomancy, *Kyūsei* and *Rokuyō*.

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a 方便 b 万億の方便 c 初転法輪 d 四諦の法門

In showing forth the truth of the path, however, he created a system of severe discipline which is unique to Risshō Kōsei-kai, that is, the members have to practise the "Eightfold Path" as a means to self-control and at the same time to practise the Six Perfections (Skt. *pāramitā*)[1] or the "Bodhisattva Way" as a means to help others.

According to the Buddhist doctrine, it is the proper discipline for each one to investigate the cause of sufferings by oneself and to endeavor to extinguish sufferings by regulating one's conduct in accordance with the truth. It is the essential attitude for accepting the teaching of the Buddha that salvation "does not depend upon a man but upon the truth."

At that time, however, the truth of cause and the truth of the path might be said to have been practised vicariously by the President or the chiefs of branch churches for others. This is meant by the Risshō Kōsei-kai term of *musubi* (=to get in touch with). The believers at that time had a means of solving their immediate difficulties by "getting in touch with" the leaders or the chiefs of the branch churches. The believers of Risshō Kōsei-kai in this early stage may be said depended upon a man but not upon the truth.

Mrs. Myōkō Naganuma. As one of the ways of training at that time, the guidance of believers through Mrs. Myōkō's inspiration played a big role. Mrs. Myōkō had a strong inspirational ability from the time the organization was formed. The guidance through her word helped to utilize the doctrine of the "Four Noble Truths" as a Buddhist doctrine for lay people, which President Niwano had demonstrated, and testified to the actual value of the doctrine. At that time, this was a great help to the missionary activities of Risshō Kōsei-kai.

In the following the personality of Mrs. Myōkō will be described within the words of President Niwano:

> During the war and for some time in the postwar days, the world was vigorously shaken. Therefore, a faith could not have any effect on the masses unless it was simple and plain rather than always talking of the essence of the doctrine.
>
> It was indeed of great value that Mrs. Myōkō lived at such a time. Her strong inspiration relieved the illness and misfortune of innumerable people and her life-guidance oozing out of her experience

1 See below under Doctrine.

of all hardships as a woman was accepted with great sympathy by the women who had the same anxieties. And her words, although at times severe, gave respite to the believers. They were like pillars on which one could rely.

Therefore, it was mainly Mrs. Myōkō who stood in front and met many believers and led the chiefs of the branch churches. As for me, I took charge of leading in the doctrinal or theoretic field standing behind Mrs. Myōkō.

Mrs. Myōkō was quite obedient to the Law. In regard to observing the Law, she was more severe than I. Therefore, she appeared like a foundress but never made a highhanded arbitrary decision. Nothing was executed without consulting me. This was entirely different from what one often sees in inspired men or founders of a religion. In short, Mrs. Myōkō was an ordinary lay Buddhist who greatly respected common sense.

People in general, however, seeing only her strong inspiration, regarded her as an inspired foundress. Many misunderstandings originated here. It is the natural order that there is an age of expediency until the "Truth" appears. "Expediency" is great in this sense. People in general are apt to evaluate only what is before their eyes as the "Truth," ignoring this fact entirely. This is where misunderstandings arise.

Anyway, Mrs. Myōkō was an irreplaceable person for my life work. She was, so to speak, the wing of the bird. She was a good teacher sent by the Buddha. I cannot but think she was sent just at a good time. I only admire the greatness of the Buddha.

(From: *Travel to Infinity.*)

The real name of Mrs. Myōkō was Masa Naganuma. She was born on December 25, 1889, as the sixth daughter of an old family of good lineage at Shidami-mura, Kita-Saitama-gun, Saitama prefecture. At that time, her father, Asajirō, was cheated by another man and lost his homestead. The whole family fell into adversity with a small area of farm land left. In her sixth year, she lost her mother. From then on she was to undergo many pains for forty years.

She was taken over by her uncle and finished primary school. Meanwhile, as the uncle was running a small but busy restaurant she helped in the business of this shop. When she was sixteen years old, she was adopted by her sister. In those days, she was for a while in contact with the faith of Tenri-kyō. Before long, she came to Tokyo desiring an independent life and went into domestic service at a sweets shop in Itabashi-ku. Later, she worked as a factory girl at the Military Powder Plant and Arsenal, but due to

illness she returned home and was married at the age of 25.

This marriage was a failure. Because her husband led a dissipated life, she quietly submitted to him for ten years. A daughter born to her at that time died when only two years old. Again she came to Tokyo where she was married a second time. She opened a shop at Hatagaya-honchō, Shibuya-ku, and began to carry on a wholesale trade of ice in summer and of sweet potatoes in winter. At the shop she did good business selling roasted sweet potatoes.

As she remained childless, she adopted the second son of her younger brother, Mr. Shinkichi Naganuma, from her native town. This is Mr. Motoyuki Naganuma who is now in the position of chairman of the board of directors of Risshō Kōsei-kai. Mr. Hiroshi Naganuma, his next elder brother, also came to Tokyo and helped in the wholesale trade of the shop. Mr. Hiroshi Naganuma is now a director of the organization and the chief of the Hokkaidō Diocese.

Mrs. Myōkō had a delicate constitution. She was suffering from illnesses of the stomach and the heart, and also from some uterine disease caused by many years of overstraining her nerves.

At this time (1936), when she entered the faith through the guidance of President Niwano, she belonged to the Arai Branch of Reiyū-kai, and having found the faith, she decided to give up everything and devote herself to guide other people.

Her personality was changed through the feeling of gratefulness because she had become healthy and her life had been prolonged. Combined with her natural character of benevolence, this gave her a sense of mission which was heightened through the spirit of the Lotus Sutra.

Rather than to say that her personality was changed, it might even be better to say that her personality was completed for her great role as Vice-President of Risshō Kōsei-kai in helping President Niwano in training the believers.

Mrs. Myōkō had demonstrated her self-discipline through her "bodily reading"[1] of the Lotus Sutra in accordance with her faith through 23 years and fulfilled her great role of a witness in the age of expediency. Thus she closed the 68 years of her life on September

1 Bodily reading (*shikidoku* 色読) of a sutra implies not mere reading with the eyes, but at the same time experiencing its contents.

10, 1957.

With regard to her ancestors, as many as about forty generations can be named. When the ancestor named Sukejirō Naganuma fourteen generations ago was granted 120 *koku*[1] of rice as a hereditary retainer of Ujinaga Narita, the feudal lord of Oshi, Musashi Province, the Narita family was ruined. When the castle fell, Sukejirō escaped to Shidami-mura protecting the daughter of Ujinaga, but failed in the rehabilitation of his master. Then he settled in Shidami-mura, and the Naganuma family has continued there till today.

Trials from Outside. The age of the expedient training in the foundation stage of Risshō Kōsei-kai lasted for about twenty years. Meanwhile there were many trials both from inside and outside. The pains of the President and Mrs. Myōkō were unusual.

The greatest trial from outside was the *Yomiuri* case in 1956. This case began with a false report in the *Yomiuri Press* that Risshō Kōsei-kai had committed an injustice when purchasing land for school use. When it was shown that there had been no injustice, *Yomiuri* reported next that there was misconduct in the management of the organization. The paper continued to make quite false reports about the methods and contents of conversion and guidance. It even resorted to mean references to a personal problem of Mrs. Myōkō. Then it ceased its attacks which had lasted for about two months.

This in reality was a case where a major newspaper in Japan, a public instrument of society, ruined its pride and reputation by its own pen rather than a case of persecution of a religious organization.

With the reports of the *Yomiuri* as a start, the Legal Affairs Committee of the House of Representatives took up an alleged case of the violation of the human rights by Risshō Kōsei-kai. President Niwano, Chief-director Naganuma, and the Chief of the Seventh Branch, Tsune Okabe, were summoned for questioning on April 30, 1956. The President and the Chief-director were summoned again on June 1 to be questioned by the Legal Affairs Committee about a violation of the human rights of believers.

Needless to say, nothing could be proved, and the questioning

1 *1 koku* 石=4.9629 bushels.

resulted in evidence that the report of the *Yomiuri Press* had been fabricated, so the case was settled very quickly.

With regard to these cases, some leaders of the organization, angry about the mean reports of the *Yomiuri Press* which they could not bear to read, intended to accuse the newspaper of libel.

However, President Niwano warned them and said: "A major newspaper had purposely made false reports about us. Now, as for us, we must reflect on whether we have given them a cause to do this. Someone will always misunderstand us. Therefore, we should reconsider the past well and repent in this regard. We should vow to one another perseverance and self-respect. We should thank the other party for giving us a chance for self-discipline and self-reflection by calling it *Yomiuri Bodhisattva.*"

Afforded a good chance through these cases, the method of dissemination of Risshō Kōsei-kai was largely changed and developed from the age of training in the founding period to that of training in the truth.

The Development of Risshō Kōsei-kai as Reflected in Its Facilities

The Principle of One Thing a Year. President Niwano had established as his motto, "One Thing a Year," and observed it since the foundation of the organization. His autobiography reads about this as follows:

> I finish only one great work each year, even if there are other pressing needs. This is my principle. For, when many things are being done at the same time, some will surely fail or be given up soon.

By accumulating one thing a year, Risshō Kōsei-kai has steadily strengthened its foundation. Therefore, the buildings and other facilities are a good illustration of the principle of "One Thing a Year."

First, the neighboring lands of the site of the headquarters were acquired by Risshō Kōsei-kai one after another and served in part as a farm during the wartime. The believers suffering from food shortages took delight in taking home vegetables and potatoes produced on this farm.

At the end of the war, the influence of the organization had grown remarkably. The old building of 25 *tsubo* could no longer hold the believers at their gatherings.

The garden was so crowded with believers every day that

the group counseling[1] was held in a hut of wooden pillars with reed mats as a roof. Loosely-woven straw mats were spread on the ground. It was, therefore, necessary to build a large training hall in order to shelter the believers from rain, wind, cold and heat. It may be said that the facilities and the buildings of Risshō Kōsei-kai were constructed because of these "necessities."

Despite the successive construction of buildings, however, the group counseling in the primitive huts remained a noted feature of Risshō Kōsei-kai. For, the speed with which the facilities were increased could not keep pace with the development of the organization. Another reason was that President Niwano's motto, "One Thing a Year," was strictly observed.

The Old Worship Hall of the Headquarters. The construction of the training hall for receiving believers was started in 1948. What was built in that year is the present "Old Worship Hall of the Headquarters" which at that time was called "Training Hall of the Headquarters." The large room of the Worship Hall had the size of 120 straw mats and a floor space of 554 square meters in all.

Yet, when this training hall was completed, half the number of the believers gathering every day still had to hold their group counselings in the old huts.

Almost all believers who gathered during daytime were women. Many of them were housewives who brought their children along with them. Therefore, it became necessary to build a facility where children could play.

Kōsei Nursery School. A nursery school was established on a corner of a neighboring site in 1949. This is the Kōsei Nursery School. In addition to taking care of infants, their minds too must be looked after. It is most important to give children a solid education from infancy to the juvenile period.

Kōsei Educational Institutions. Furthermore, in 1954, the school corporation Kōsei-gakuen was established which included girls' junior and senior high schools. Schools for boys were added next.

1 Group counseling (*hōza* 法座), one of the most important activities of Risshō Kōsei-kai, about which more below.

The purpose of establishing these schools was to carry on education based on one principle.

Therefore, even when a college is to be established in the future, it will be a junior college. President Niwano, as the chairman of the board of directors of Kōsei Educational Institutions, would prefer to establish first a primary school annexed to the existing schools.

The Second Training Hall. The two-storied Second Training Hall in ferroconcrete, the construction of which had begun in 1950, was completed the following year. It was built because of the rapidly growing number of believers, and before long, its front yard was swarming again with nearly two thousand believers forced to do their group counseling squatting on straw mats under a ceiling of marsh-reed mats.

Later, another story was added to ease the crowding, but it was like throwing water on thirsty soil. At last "necessity" forced the temporary enlargement of already existing facilities until it became possible to build the present Great Sacred Hall.

Other Facilities. The completion of the Great Sacred Hall took eight years. As a stopgap, the Third Training Hall was built; but this was only a large, makeshift single-story wooden house like a barrack.

Besides, dormitories for boys and girls of the Kōsei schools, dwelling houses for the doctors of the hospital, the chiefs of branch churches, the members of the staff, the Kōsei Martial Arts Hall and others were built near the headquarters.

The Kōsei Cemetery. In May, 1951, the same year as the Second Training Hall was built, the Kōsei Cemetery was opened on a site of 25,000 *tsubo* (83,000 square meters) at Yamatomachi, Kita-tama-gun, Tokyo. At present, it is a park cemetery as large as 32,000 *tsubo* (105,600 square meters).

The Kōsei Hospital. The Kōsei Hospital, which was opened in August, 1952, is now serving as a public social work rather than as a welfare facility for the believers.

The hospital with its size, equipment and technique is playing

an important role as a public social work carried on by Risshō Kōsei-kai, but in the beginning it was only planned as a place for physical examinations and simple medical treatment of the believers.

In this connection a word must be said on the problem of whether or not a disease is cured by faith. It has often been believed in the past that a disease is cured by the divine favor of Shintō *kami* and Buddhist *hotoke* whom people worship. Prayers or supplications for recovery from an illness have been regarded as a natural matter.

Men of common knowledge deny this, but believers all affirm and believe it. There would be no problem in only saying that faith cures mental illnesses and saves from spiritual suffering, but when physical disease is involved, it usually gives rise to arguments.

The theory of physical-mental medicine, as proposed by Risshō Kōsei-kai, is based on the union of mind and body in man. Therefore, it is possible to cure a disease of the body by healing a mental illness by means of faith. In this case, however, what cured the disease was the very person himself, and not a certain specific religion or a certain specific leader. Although one can help in leading the mind of others in a most favorable direction, at the very end it is the person himself who has to jump over the gap of illusions and sufferings. Many examples are found among the believers of Risshō Kōsei-kai where their faith has overcome their diseases. These cases, however, are quite different from those where one's disease was cured through the prayer of others.

Even when one's state of faith is elevated by converting one's mind, there are yet many kinds of physical diseases which can not be cured only mentally. As the word, preventive medicine, shows, it is common knowledge and even the duty of a member of society to undergo medical examination by a doctor even when one thinks that one is well.

Therefore, it became necessary to establish a clinic attached to the organization in order to emphasize that mental illnesses are healed by faith, and physical diseases by the hospital, which sounds very natural.

In the early stage of the Kōsei Hospital, therefore, the floor space covered only 370 odd *tsubo* (1,200 square meters). It was so small in size that it included only the five departments of internal medicine, surgery, pediatrics, obstetrics and gynecology and dentistry.

The fact that there was such a place for medical treatment in the western part of Tokyo, where there was no big hospital, soon became a boon for the people in the neighboring areas, and the necessity of expanding it to a general hospital was felt at the time of its opening.

The Kōsei Hospital, built because of "the need" of the believers, and later pressed by "the need of society", was repeatedly rebuilt, enlarged and improved in equipment almost every year; and at last it had to become a general hospital with one of the best buildings in Tokyo and thoroughly furnished for medical treatment in the first class.

The Gyōgaku-en and Kōsei Library. A four-storied building was constructed in 1953. At the same time Kōsei Library was established within it to show that the two ways of practice (*gyō*[a]) and learning (*gaku*[b]) go together. This is the Gyōgaku-en which stands diagonally across the Old Worship Hall of the Headquarters.

Local Branch Churches. In addition to these facilities attached to the headquarters, local branch churches were established. There are 21 dioceses which govern the 176 local branch churches. As of November, 1966, this figure included 110 odd branch training halls combining worship halls and meeting rooms for group counseling.

From these figures, the remarkable development of Risshō Kōsei-kai, especially since the end of the war, may easily be deduced.

The Time of the Manifestation of the Truth

From the Historical Buddha to the Eternal Buddha. The year 1958 is called "the year of the manifestation of the truth" by Risshō Kōsei-kai. This means that during the founding period both President Niwano and Mrs. Myōkō did most of the teaching and the believers received only appropriate expedient guidance. But now it was made clear by President Niwano that the time had come when each believer should grasp the truth of the Lotus Sutra for himself, and in that year the organization entered the stage of a new development.

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a 行 b 学

President Niwano wrote about this matter at home and abroad in the New Year special number of *Kōsei Shimbun* (dated Jan. 5, 1958), and declared that the main object of worship which should be depended upon by the believers of Buddhism ought to be the Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha (Kuon-jitsujō Dai-on Kyōshu Shakamuni-seson[a]).

In the following an abstract of what President Niwano wrote in *Travel to Infinity* on the manifestation of truth will be given.

Careful study of the construction of the Lotus Sutra shows that it can roughly be divided into two parts, the former half and the latter half. Since ancient times, the former half has been called the "Law of Appearance" (*shakumon*[b]), the latter the "Law of Origin" (*hommon*[c]).

"Law of Appearance" means the teachings of the "Appearing Buddha" (*shakubutsu*[d]), who is the Lord Sakyamuni who was actually born in this world, attained Buddhahood after long training and entered nirvana at the age of eighty. Therefore, the teachings of this part are, in short, what was taught by the Lord Sakyamuni who attained the ideal stage of mankind and stated his view of the world and human life based upon his own experiences and taught man how to live in this world.

In the latter half of the sutra, however, the Lord Sakyamuni teaches that he has been preaching, teaching and leading people from eternity everywhere in the universe. In other words, he clarifies for the first time that the true Buddha is an actual existence without beginning and without end.

The Buddha in this sense is called the "Original Buddha" (*hombutsu*[e]). In other words, he is "the great life in the universe," or "the truth, the life, the law in the universe." And only when the wave length of man's mind is adjusted to this "great life in the universe" or "the truth, the life, the law in the universe," man is immediately saved.

The "Law of Appearance" is called the expedient teaching, while the "Law of Origin" is the true teaching. Needless to say, the teaching of the former is indispensable for the teaching of the latter, and therefore it cannot be said which of the two is superior or inferior.

Now the condition of Risshō Kōsei-kai from 1938 to 1957

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a 久遠実成大恩教主釈迦牟尼世尊 b 迹門 c 本門 d 迹仏 e 本仏

was just that of the "Law of Appearance." It was, so to say, "a period of growth appearing under a disguise."

At the beginning of 1958, President Niwano declared that "we are coming into the time when the truth should be manifested." Because he was aware of the coming of the time when we should enter the "Law of Origin" and leave the "Law of Appearance," In other words, we have entered the "period of growing contents," and the future growth should be "infinite growth."

First, the branch-church system which was similar to the relationship between parents and children was changed into an orderly diocesan system all over the country. With regard to the name of the organization, the character 交 was changed into 佼 to express the harmonious intercourse among men and at the same time to commemorate Mrs. Myōkō.

From this year on the principle of studying the doctrine was set up. In the beginning, the chiefs and the leaders of the branch churches took part in short courses of the fundamental doctrine, and later the members of the Young Peoples' Division started their positive study.

As the intention of manifesting the truth became clear, the trend of studying the doctrine was gradually strengthened and the desire of participating in study-meetings was heightened even among the ordinary believers.

Circumstances of Erecting the Object of Worship. With regard to the construction of the Great Sacred Hall (*Dai-seidō*[a]), the greatest work since the foundation of Risshō Kōsei-kai, the ceremony of purifying the building site was observed and the breaking ground rite was performed by President Niwano and Mrs. Myōkō on February 24, 1956. The foundation and the steel framing were finished after two years and the celebration of the completion of the frame work was held on May 15, 1959.

At that time, President Niwano had already conceived the idea of erecting an august statue of the Eternal Buddha as the object of worship in the Great Sacred Hall.

In order to express in a form the Eternal Original Buddha (*Kuon Hombutsu*[b]) or the "Lord Sakyamuni, the Original Buddha who from eternity has realized Buddhahood," it must be of such

a 大聖堂 b 久遠本仏

a shape that the Tahō-nyorai[a] (the Tathāgata Abundant Treasures), acting as the witness to the Original Buddha, and the Four Great Bodhisattvas, serving as the Bodhisattvas accompanying the Original Buddha, make one body together with the figure of Sakyamuni. This is indispensable in expressing the meaning of the so-called "Original Buddha of Eternal Life Revealed in the Law of Origin" (*Hommon-juryō-no-hombutsu*[b]).

President Niwano, therefore, arranged the Tahō-nyorai of the Precious Stupa and the Four Great Bodhisattvas on the halo of the figure of Sakyamuni. In this way he intended completely to materialize the meaning of the preaching in the stage of the infinite universe (*kokūe*[c]) and the Eternal Original Buddha revealed in the Chapter on Revelation of the Eternal Life of the Tathāgata (*Nyorai-juryō-hon*[d]). To make the readers better understand the meaning of the Eternal Original Buddha, an explanation of the contents of the Lotus Sutra follows:

When Sakyamuni's preaching passes from the teaching of the Law of Appearance to that of the Law of Origin, a precious stupa rises up from under the earth and stays high up in the empty air, and from the stupa Tahō-nyorai appears as an evidence that the preaching of the Lotus Sutra is true. (*Kenhōtō-hon*[e], Chapter on Beholding the Precious Stupa.)

Next, innumerable Bodhisattvas led by the Four Great Bodhisattvas rise up from under the same earth and sit in a row in front of the stupa. Sakyamuni explains to the disciples of the Law of Appearance that these Bodhisattvas who have issued from the earth are his disciples whom he has been teaching from eternity. The four Bodhisattvas' names are Jōgyō[f] (Eminent-Conduct), Muhengyō[g] (Boundless-Conduct), Jōgyō[h] (Pure-Conduct) and Anryūgyō[i] (Steadfast-Conduct). The fact that the life of the Original Buddha is eternal, without beginning and without end is evidenced by these Four Great Bodhisattvas in the sutra. (*Jūjiyujutsu-hon*[j], Chapter on the Springing up out of the Earth.)

Here Sakyamuni in his person clarifies "the direct and indirect causes as the Original Buddha."

In other words, he clarifies the relationship between the Appearing Buddha who has been preaching the teaching since his

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a 多宝如来 b 本門寿量の本仏 c 虚空会 d 如来寿量品 e 見宝塔品 f 上行 g 無辺行 h 浄行 i 安立行 j 従地涌出品

attainment of Buddhahood, and the Original Buddha who has had the true enlightenment from eternity and has preached as the personality identified with the universal truth.

To acquire enlightenment means to discover the truth, and the one who realized it is the Appearing Buddha. The standpoint identified with the enlightenment itself is the Original Buddha, or the Lord Sakyamuni, the Original Buddha who from eternity has realized Buddhahood. (*Nyorai-juryō-hon*, Chapter on Revelation of the Eternal Life of the Tathāgata.)

No statue or picture showing the significance of the Lord Sakyamuni as the Original Buddha who from eternity has realized Buddhahood, has ever been made throughout the history of Buddhism in India, China and Japan. Therefore, the fact that this august image was erected by President Niwano and enshrined in the Great Sacred Hall as the object of worship is indeed something new in Buddhism.

Moreover, this statue is the object of worship not only for the members of Risshō Kōsei-kai. It is the eternal and universal object of worship which all men and women should depend upon, whether they are Buddhists or not.

Since the resolution of establishing the object of worship was such an unprecedented event and the building of the Great Sacred Hall which enshrines it was so important, President Niwano set about copying with his own hand the Three Hokke Sutras, altogether ten volumes, as a prayer offering for the completion of his plan.

The period of copying the sutras lasted 83 days from the middle of July, 1960. President Niwano recalls that he underwent a great conversion while entering more and more into the spirit of the sutras; for now he could reconsider his own view of religion and see the essential character of his faith.

After the completion of the copy of the sutras, the guidance for manifestation of the truth by Risshō Kōsei-kai made a good start and its activity suddenly reached full scale. The religious outlook of the members was gradually enhanced and the quality also elevated.

To rise strongly from the bottom to the top — this has always been the intention of President Niwano. Therefore, at this time, Risshō Kōsei-kai itself went through a period of constitutional improvement as if it had been pushed up by those tendencies. First, the organization was improved. The branch system which

had been based on the lineage of guidance was changed to a branch unit system in each district. The dioceses which control the local branch churches were formed, and the business system of the headquarters of the organization was also greatly reformed.

Aiming at completion of the Great Sacred Hall, all members concentrated their strong material and spiritual efforts. They promoted their mission activity on the outside and at the same time established their own inner self-consciousness through study and training. The practice of relying on others in the age of expediency was changed into the study of Buddhism and led to the practice of relying on one's own effort to manifest the truth.

In April, 1962, the august image of the Eternal Original Buddha was completed.

The main body of Sakyamuni Buddha is 1 *jō* 6 *sun* (a little more than 3.2 meters) high. It is made of fine Japanese cypress wood produced in Kiso Province, painted in gold and colors. The height from the pedestal to the top of the halo is 2 *jō* 7 *sun* (about 7 meters). The halo is shaped in clouds, gilded and lacquered in five colors. In the upper part of the centre, there is the Precious Stupa, and on the four sides the Four Great Bodhisattvas sit as accompanying Bodhisattvas.

The Lord Sakyamuni, the Original Buddha who from eternity has realized Buddhahood, appeared at last sublime and brilliant in a materialized figure which had never been seen before.

In the interior of the body of the Original Buddha the ten volumes of the Three Hokke Sutras are stored covered with fragrant woods such as sandalwood, aloes and agalloch.

Completion of the Great Sacred Hall and the Idea of Religious Co-operation. The construction of the Great Sacred Hall was completed in March, 1964, after eight years of work.

During the eight years of construction, the organization and its members continued their efforts as one body. They underwent hard times. Going through attacks from outside and overcoming the sorrow at the death of Mrs. Myōkō whom they longed for as their affectionate mother, they concentrated their minds in a joint effort for the completion of the Great Sacred Hall.

After the completion of the Great Sacred Hall, the missionary system of Risshō Kōsei-kai was changed, and a great growth of faith was found even among the ordinary believers. It was felt that

something like an important "time" had arrived.

At the same time, there appeared among the believers of Japanese religious organizations a tendency toward cooperation that transcended differences of religions or sects in Shinto, Buddhism and others, and toward the agreement and consolidation of religions and sects for the common purpose of religions which pray for the peace of mankind.

Among the religious organizations in Japan, there are, under the Japan Religions League, five unions: the Association of Shinto Shrines, the Federation of Sectarian Shinto, the Japan Buddhist Federation, the Christian Liaison Committee and the Union of the New Religious Organizations of Japan. These organizations, instead of each having their own activities, gradually showed a tendency to make the League a common place where all the religious leaders of Japan could talk more intimately and frankly.

In October, 1963, the Peace Delegation of Religious Leaders for Banning Atomic Weapons interviewed the heads or leaders of ten countries in Europe and told them of the ideas of Japanese religious leaders concerning the problem of atomic weapons.

At that time, President Niwano and others who took part in the delegation saw and talked with Pope Paul VI of the Catholic Church at Rome, General Secretary Visser 't Hooft of the World Council of Churches, Archbishop Dr. Ramsey of Canterbury and others.

Since then interchange and friendship among religious leaders became suddenly active also in Europe as if this had given them a chance.

Under these circumstances at home and abroad, in January, 1965, the "Religions Center, Incorporated" was founded by people in educational, business, religious and cultural circles of Japan who had the same intention of realizing peace and influencing society through religion. The establishment of the Religions Center is a fruit of the pending plan "to realize the common responsibility of religious leaders and religious cooperation" long advocated by President Niwano.

The slogan of the Religions Center aims at "faith to the whole nation" to make possible the solidarity of all right religions and to promote their activities. It is thought that the ideal of Japanese religions would be oriented in a favorable direction under the influence of the Religions Center.

The last session of the Second Vatican Council, beginning on

September 14, 1965, was held for three months at the Vatican. (The sessions had been held three times since 1962.) The Councils of the Catholic Church are convoked by the Popes and held only for very important business. The Second Vatican Council was the 21st Council in the long history of the Church.

At this session of the Vatican Council, President Niwano was present as a specially invited guest and attended the meetings for four days from the opening ceremony on.

President Niwano is now chairman of the board of directors of the Union of the New Religious Organizations of Japan, Inc.; councillor of the Japan Religions League, Inc; executive director of the Religions Center, Inc,; member of the Religious Juridical Persons Council of the Ministry of Education, etc.

The invitation to the Second Vatican Council was addressed to Mr. Niwano in his capacity as President of Risshō Kōsei-kai, and therefore he went to Rome as the representative of Risshō Kōsei-kai, a religious juridical person which is a new organization of Buddhist laymen in Japan.

It is quite an exceptional case that the President of a Japanese Buddhist organization should be invited to a Council of the Catholic Church, which has been said to be most exclusive, when as a rule, not even believers of other Christian denominations are permitted to attend. This seems to have a profound reason.

On the second day of the Council, President Niwano had a special audience with Pope Paul VI. They talked and exchanged their views on the contribution of religions to peace and other world problems. The Pope at that time showed no discrimination with regard to other religions but respected all right religions in the world. He agreed with President Niwano in the hope that religious leaders in the world should come to understand and help each other in their common task.

Returning from the Vatican Council, President Niwano reported his interview with the Pope in his address and put special stress on "the common responsibility and mutual understanding of religious leaders coping with the present world crisis," declaring his conviction that "the time for religious cooperation had come."

To conclude this chapter, we give here a part of "President Niwano's Conviction." It shows better than anything else the spirit of his religious leadership.

President Niwano's Conviction

It was in the evening of the 15th when I saw Pope Paul VI. I greeted him by joining the palms of my hands according to the Buddhist custom. As the Pope extended his hand, I did so too. Then he held my hand with both his hands so that I strongly held his hands with both my hands too. During the interview we kept our hands together. This strong shaking of hands expressed the cooperation, friendship and mutual understanding between Buddhism and Catholicism in a very special way. The determination of going on as a go-between for the two great religions was deeply impressed in my mind on that day.

During the talk with the Pope, I could not but feel that despite the difference between Buddhism and Catholicism, both are the same in their essence.

I clearly felt that there is little difference between God's love taught by Christ or the love for humanity and the idea of great compassion as advocated by Buddhism. When I talked with the Pope, I learned that he talked of the same things as we and had the same idea as we. I thought it very fortunate.

Although there are differences with regard to the words and teaching, it may safely be said that Catholicism is the same as Buddhism with regard to what is essential, that is, the way for mankind to attain peace and the way for human beings to live. Sakyamuni says, "All are the one Buddha vehicle, neither two nor three." I had never been more convinced of the truth of this word than during my audience with the Pope.

The Pope told me, "Your noble conduct will be surely blessed by God." This interview certainly had God and Buddha as witnesses.

After this audience, I felt stronger than ever the gravity of the mission imposed on me and the importance of the mission of Kōsei-kai.

It is now 27 years since the foundation of our organization. At the time when it was founded, it was revealed to the late Mrs. Myōkō that "Niwano was born with a mission for saving mankind." Then I devoted myself to strict observance of the Law for ten years as the Buddha willed.

As I spent my days in isolation from wife and children, I had a bad reputation in the community and was shunned by my relatives.

When I recollect those days, however, I can clearly understand how precious those ten years were.

Although I have neither learning nor experience of hearing a sermon at a temple, I can preach on Buddhist doctrine before people even extemporaneously. This is solely owing to the Buddha who gave me the chance.

I spent ten years wrestling with the spiritual difficulties of the believers and reading the works of Saint Nichiren, but I could not clearly understand my mission at that time and was discouraged very often.

When the object of worship was erected on December 8, 1960, I stored in it the ten volumes of the Lotus Sutra which I had copied. At that time I felt for the first time a hearty self-confidence as a result of the copying work. The mental condition when I finished the copying of the ten volumes was incomparable with my condition before.

The divine revelation at the time of the foundation was materialized, and I was given a chance to attend the Vatican Council. I keenly feel the gravity of my own mission. It is nothing but the mission of Kōsei-kai and the mission of each one of its members.

Now, "religious cooperation" is being promoted on a world-wide scale. Even Catholicism, which was said to be exclusive, is praying for the other religions.

I firmly believe that religious cooperation among Buddhists will lead to cooperation with Christianity in Japan too. This should be natural in view of the fact that in Rome an agreement was made at the conference with the Japanese bishops, and it also corresponds with the idea of the Pope. The great ideal of "religious cooperation" for which I have spent twenty-seven years of activity centering around Kōsei-kai, my forty years of religious life and the sixty years of my life, is now steadily going to be established. The attendance at the recent Council has deepened this conviction of mine more and more.

(*The Kōsei Shimbun*, October 1, 1965)

It must be said that Japan is now meeting its greatest crisis. Some self-justified and exclusive ones have appeared in a group among Buddhists who should be possessed of the spirit of the great wisdom of equality. They are recklessly driving good men and women in the wrong direction under the pretext of religion

and are going to realize their ambitions. We can not be at rest when there are betrayers who are teaching Buddhism in a wrong way among their fellowmen chanting the same sacred formula, "*Namu Myōhō Renge-kyō.*"

It is possible to point out a wrong idea or to talk about it in the light of Buddhist teachings because the freedom of faith is guaranteed today. The fact that an exclusive and self-justified movement has grown so large in Japan, where what is a true religion can loudly be proclaimed, I think upon reconsideration, is the responsibility of us, Buddhists, and of "those who do not teach."

A spirit of generosity is streaming in the center of Buddhist teachings, and even today in our scientific age these teachings contain not the least contradiction but are understandable to everybody.

If there is anybody who would lose self-confidence because of a blame, withdraw because of the other's stronger influence or because he thinks that he is too busy, such a person should correct this attitude at once. We must bring up as many Buddhists as possible, worthy of the name of Buddhists, with the determination, "Let me be a pillar for Japan." We must explain in a modern way the Lotus Sutra which is said to be very difficult to believe in and to understand, in words, with our personality and at the cost of our life in order to make many people understand it well.

(*The Kōsei*, November 1965)

DOCTRINE

Introduction

What kind of society is Risshō Kōsei-kai? Let us begin with the name of this society. *Risshō* means "to stand on the true teaching (*shōbō*[a])," that is, to depend on the universal truth as revealed by Sakyamuni. *Kōsei* means the "perfection of men's personality through mutual communication and encouragement." Accordingly, *Risshō Kōsei-kai* is a "Society organized by people of the same faith in order to realize a happy world by making efforts to perfect men's personality through mutual communication and encouragement on the basis of the true teaching proclaimed by Sakyamuni." In other words, this society is a Buddhist organization to establish, in accord with Sakyamuni's mind, a happy life, a bright society and a peaceful world by learning the eternal, universal and absolute truth revealed by Sakyamuni.

In the execution of the above-mentioned purpose on the basis of the true teaching, it is most important to grasp the correct meaning of "the true teaching." Many religious organizations, especially most of the so-called New Religious Organizations set their goal at human happiness and world peace, but it is impossible to reach this goal without proper ways and means. For instance, when a ship goes out to sea, it is impossible to handle the helm unless the destination is set; but even though the destination is set, the ship cannot go straight towards it. If there is an island, the ship must go around it to the right or the left. If there is a reef, the ship must steer clear of it. Suddenly owing to thick fog visibility may become zero. There may be an occasion when the ship meets with a strong wind. In such a case it is necessary to select a safe course, even if it may be a round-about way. In order to select a safe course, the ship must be equipped with an apparatus to determine the course always accurately. This apparatus is the compass. We determine the location of the ship with the compass, go straight or around as occasion demands, and then we can reach the destination without fail.

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a 正法

Our life is just like a ship going out to sea. A large ship will not be capsized by a small wind or wave, while a small ship may be capsized and submerged in a moment. Even a large ship, however, will be submerged at times when it takes a wrong course, and even a small ship like a yacht may get over the great sea if things are favorable.

In the same way, in order to complete a significant life, getting over the sea of our life, we must know what is the final aim of life, what is equivalent to the compass of a ship in our life, and how to follow the path of life rightly. If we spend our life without knowing this, we will not be able to accomplish the purpose for which we have come into this world as human beings even though we are blessed with wealth, health and brains.

For this reason Risshō Kōsei-kai stresses "standing on the true teaching." The true teaching is the eternal and universal truth revealed by Sakyamuni and the absolute truth applicable to all men. According to this teaching, the aim of our life is found in the perfection of our personality and the realization of world peace. The Buddha nature is equivalent to the compass of a ship. It is the potential Buddha in our minds. The Buddha is the way of perfecting our personality through becoming one with the absolute truth. Therefore the realization and cultivation of the Buddha nature is indispensable to the accomplishment of our aim of life. Then we proceed to the right practice, which is also clearly expressed in the true teaching. It is the practice of the Boddhisattva Way based on the Eightfold Path and the Six Perfections.

Before discussing the true teaching or the eternal and universal truth revealed by Sakyamuni, it is necessary to know the life of Sakyamuni.

The Life of Sakyamuni

The Country of Sakya. It is said that people in ancient India called the snow-covered Himalaya range Himavanta. There was a small republic at the foot of the Himalaya range, the domain of which extended from the south of Nepal to part of India. This small country was ruled by the Sakya tribe. The founder of Buddhism was born of this tribe. Therefore he is called Sakyamuni, meaning the saint born of the Sakya tribe. In countries of the southern Buddhism, such as Ceylon, Burma, Thailand, Cambodia, etc., Sakyamuni is called Gotama. This was a clan of the Sakya tribe.

The country of Sakya was about one eighth in area of Switzerland today, but had a pretty large population, and people lived in plenty and peace. This country was organized as a kind of republic which elected a king from among a few feudal lords. At the time of Sakyamuni's birth King Suddhodana ruled this country, the capital of which was Kapilavatthu. Sakyamuni was born as the first son of King Suddhodana about 400 or 500 B.C., that is, 2,400 or 2,500 years ago.[1]

Birth and Early Days. Queen Māyā is said to have born Sakyamuni at Lumbinī on the border between the country of Sakya and its eastern neighbor, the country of Koliya. The Queen, a princess of the country of Koliya, was on the way to her native country for confinement. Soon after his birth, Sakyamuni was named Siddhattha. As King Suddhodana and the Queen had had no child for a long time, the birth of the Prince brought much joy to Kapilavatthu.

Queen Māyā was doing badly after her confinement, and died seven days after Sakyamuni's birth. Her death is supposed to have been caused by imperfect preparations for her confinement or by her first birth in middle-age. King Suddhodana was at a loss because his beloved wife's death left him alone with the infant, but it was not long before he married Mahāprajāpatī with the intention to give a new mother to Prince Siddhattha. Mahāprajāpatī, a sister of Queen Māyā, was a very merciful lady, and in bringing up the Prince, she was no less affectionate than his real mother.

The Prince grew up rapidly to be a man with many unusual marks of excellence. It is said that fortunetellers, seeing him, predicted of him: "If he stays at home, he will become the Wheel-rolling Holy King, that is, an ideal king to unify all the world, and if he leaves home, he will become the Buddha to save the whole world." At that time Indian society was in so chaotic a state that people were eagerly waiting for the advent of the Wheel-rolling Holy King or the Buddha.

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1 Ancient history is not clear in India which is said to be a country indifferent to history, and so the age of Sakyamuni's birth is obscure. There are many opinions concerning the age of Sakyamuni; the opinion that he was born about 560 B.C. is popular in the West and in Japan. Judging from sentences written in ancient letters on the lid of the urn in which Sakyamuni's ashes were put (discovered at Piprāhwā in the country of Sakya at the end of the 19th century), it is certain that he lived before the third century B.C.

Childhood and Youth. Prince Siddhattha spent a comfortable home life with parental love centered upon him. The King, his father, who wanted him to become the Wheel-rolling Holy King, made him learn all kinds of literary and military arts of those days. The Prince is said to have exhibited his ability in all of them, but his introspective nature weighed heavy on the King's mind. The King made efforts to cheer up the Prince by means of building for him palaces suited to the various seasons, giving dances and concerts, and giving him beautiful Yasodharā as a spouse. The Prince's mind may have been consoled and diverted by such things, but at the bottom of his mind he seems to have deeply felt the transiency of life. The death of his real mother may be said to have deepened his sense of sorrow.

Moreover, it was feared that the country of Sakya might be destroyed by the country of Kosala at any time. The country of Sakya, lying to its northeast, was a half independent state and obliged to follow Kosala, the greatest country in India of those days.

Thinking of these matters, the prudent and sensible Prince could not indulge in the pleasures of life. He came to reflect on the miserable future of his country and the sorrowful fate of human beings, and determined to leave home, committing everything to Yasodharā, his wife, and Rāhula, his son, in order to find himself a way to overcome the fate of mankind through realizing the eternal and universal truth.

Leaving Home and Entering the Ascetic Life. One day at midnight, the Prince slipped out of the palace, accompanied by Channa, his attendant, and riding on Kanthaka, his favorite horse. In the gray of morning he arrived at the border, and had his attendant and horse go back to inform the King of his resolution. The King was overwhelmed with sorrow, but knowing the Prince's firm resolution, he gave up taking him back. At that time the Prince was twenty-nine years old.

Leaving the happy life at the palace, his affectionate parents, his beloved wife and child, and the position as heir to the throne, Prince Siddhattha entered the life of a monk devoted to austere asceticism. He traveled to Magadha in the south. Magadha was situated in the south of the Ganges river, and as powerful as Kosala. When the Prince went to Rājagaha, the capital of Magadha, for the life of a mendicant in accordance with the custom of the

ascetics, King Bimbisāra was impressed to see this uncommon person, and inquired about his birth. The King, after hearing the truth, entreated him to become his cooperator in politics, military affairs, etc. The Prince, however, told the King the reason why he left home, and refused the King's offer. Then the King said to him, "I would like to be the first to be led by you after the completion of your ascetic practices." Afterwards the King really became an earnest follower of Sakyamuni's teachings.

Two hermits, Āḷāra Kālāma and Uddaka Rāmaputta, lived in the neighborhood of Rājagaha. They were excellent ascetics who had achieved a high degree of mental concentration. They regarded it as the ideal state of enlightenment, and looked upon themselves as leaders on the new way. Prince Siddhattha learned mental concentration from them, and easily achieved the same degree as they themselves, but he was not satisfied with it, and could not regard it as the state of enlightenment.

Thereupon the Prince intended to apply another way of asceticism. He went to the Forest of Penance where ascetics practiced penance together, and tried all kinds of penance. One day he tried such a hard penance as common people cannot achieve and fell into a syncopic state. As a result, the rumor came up that the monk Gotama had died. But he found that it did not help to enlightenment, however hard he might practise his penances, and came to the conclusion that to mortify the body in an extreme way was far from enlightenment and harmful to the tranquillity of mind. He reasoned that spiritual peace was possible only in a sound body, that therefore it was unnecessary to sacrifice the body excessively, and that the important thing was to acquire quietude of mind at all times.

Abandonment of Penance and Enlightenment Under the Bodhi-tree. Now the Prince abandoned penance entirely, washed his dirty emaciated body in the pure water of the Nerañjarā river, and recovered his strength with the milk-gruel offered by a country girl. Five ascetics who were with the Prince, on whom they placed their hope for enlightenment, were disappointed at his apostasy, and left him for Bārāṇasī in the west.

After recovering his strength, the Prince went to sit in meditation under a tree near the Nerañjarā, till he realized the truth of the universe and life, and became a Buddha. Afterwards people

called the place where he was enlightened, Buddha-gayā, and the tree where he sat in meditation, Bodhi-rukkha.

The Period of the Buddha. Sakyamuni who became a Buddha is said to have continued meditation for seven more weeks so as to appreciate the joyful result of his enlightenment and to arrange the teaching method of the truth realized by him. At first he seems to have thought that he would leave the contents of his enlightenment unannounced lest people immersed in worldly affairs should be at a loss how to understand, but afterwards he came to have the intention to preach to them in a way that could be understood by all faithful men.

As the first man to whom he wanted to preach the truth realized by him, Sakyamuni thought of Āḷāra Kālāma, the hermit who was his teacher while he practised mental concentration. This hermit, however, was already dead. Next Uddaka Rāmaputta came to his mind. But Uddaka Rāmaputta was dead too. Lastly Sakyamuni remembered the five ascetics who had done penance together with him and then had left him, considering his abandonment of penance as depravity.

There was Migadāya (the Deer Park, Sārnāth at present) in the suburbs of Bārāṇasī (Benares at present), about 250 kilometers north-west-by-west of Rājagaha where Sakyamuni stayed. Many ascetics gathered in Migadāya for their ascetical practice. The five ascetics also were absorbed in practice there. Sakyamuni went such a long way on foot in order to preach to them. They promised each other not to receive the depraved Gotama, but touched by his dignity, they unconsciously received him, and arranged washing-water and a seat for him. They were impressed by his preaching, and became his disciples, knowing that he had attained enlightenment and become a Buddha. Through Sakyamuni's teaching the five ascetics attained the same enlightenment as he. They were called the Five Monks.

The first sermon of Sakyamuni at the Deer Park is called the "First Turning of the Wheel of the Law." The expression, "Turning the Wheel of the Law" is derived from the Holy King's conquest of the world with the treasure-wheel, who was called the Holy King Turning the Wheel (*cakra-varti-rāja*). In this first sermon the Four Noble Truths and the Eightfold Path, the fundamental principles of Buddhism, were preached. Those principles are based

upon the view that all things are of dependent origination.

In Bārāṇasī, Yasa, son of a wealthy merchant, four friends of Yasa and fifty young merchants were impressed by the Buddha's sermon and became monks. Accordingly the Sixty-one Holy Men including Sakyamuni came into existence as said in a sutra, "The *arhan* came to number sixty-one." *Arhan*, one of the honorary titles of the Buddha, literally means "worthy of worship," that is, the holy man worthy of receiving alms. Such a just man has the power to save the world. Sakyamuni ordered them "not to go the same way two together," so as to propagate Buddhism as widely as possible and to give benefit and happiness to as many people as possible.

He told them to preach the Law which is good at the beginning, in the middle and at the end, and has both right reason and expression. This shows that Buddhism is a religion full of reasonableness. The propagation of Buddhism to the world began in this way.

Sakyamuni himself took the way toward Rājagaha in Magadha, the place of his reminiscences. On the way he saw thirty young men who were given to pleasure, and persuaded them to search for the true self. They became his disciples in accordance with his teaching. In Magadha he enlightened three brothers belonging to the Parsi religion, that worships fire, and converted them to Buddhism with their thousand disciples. Soon after he enlightened Bimbisāra, king of Magadha, and made the king a lay believer of Buddhism as promised. In token of his gratitude, King Bimbisāra offered his land to the Buddhist order which was getting prosperous day by day, and built a house for monks to live in, which is the famous Veṇuvana-vihāra (Abode of the Bamboo Grove). As other famous abodes there are the Jetavana-vihāra (Abode of Jeta's Grove) offered by Sudatta, a man of wealth who was called Anāthapiṇḍika (Giver of Alms to the Helpless), and the Migāramātupāsāda (Hall of Migāra's Mother) offered by Visākhā, wife of Migāra who became a believer of Buddhism on his wife's advice.

About that time Mahākassapa, a young ascetic in this district, became Sakyamuni's disciple. After Sakyamuni's death he was chosen as his successor, and assumed the leadership of the Buddhist order. Sāriputta and Moggallāna also became Sakyamuni's disciples with their two hundred and fifty attendants. These two young men of Brahman birth, unsatisfied with Brahmanism, became pupils of Sanjaya, a free thinker, but they could not be satisfied

with Sanjaya's teachings, either. Just then they saw Assaji, one of the Five Monks going begging along the street of Rājagaha. Sāriputta was impressed by Assaji's serene figure, and felt confident that Assaji had found what he had been looking for. He asked Assaji about the teaching in which Assaji had faith. Assaji answered, "It is only a short time since I became a monk, so I cannot expound you the teaching at large, but Sakyamuni, my teacher, told us that all things come into existence through cause and effect, and all existent things result in death." Sāriputta was clever enough to understand the excellence of Buddhism after such a short explanation, and reported it at once to Moggallāna, his dear friend. They visited Sakyamuni together and became his disciples.

Moreover many young people flocked to Sakyamuni's door from far-off provinces, such as Northwestern India, Western India and Southern India. Also from the country of Sakya many young people came to see him. We can find famous disciples among them, such as Ananda and Anuruddha, cousins to Sakyamuni, Nanda, Sakyamuni's brother by a different mother, and Rāhula, Sakyamuni's real son.

In this way the membership of the Buddhist order went on increasing, and the name "Samaṇa Gotama" came to be known to everybody in the mid-stream area of the Ganges. In consequence there appeared someone to be envious of Sakyamuni's fame and to throw stones at him, but it resulted in spreading his fame all the more.

For about fifty years from the attainment of Buddhahood to his death at the age of eighty years, Sakyamuni went on preaching over many provinces without staying at one place, and propagated his teachings to people of all castes. To people of the upper class, such as kings or ministers, and to those of the lower class, as the humble untouchables or poor women, and without distinction of wisdom and folly or virtue and vice, Sakyamuni equally extended his hand of salvation. He said, "The value of man depends on his deed, not on his birth." Accordingly people of all classes were equally permitted to become members of the Buddhist order, and in the order the rank of everybody was determined by everyone's deeds or abilities without discrimination of race or caste. As the four large rivers in India are equally called sea-water after flowing into the great ocean, so the four castes are equally called

65 45
डा. डिल्ली रमी रमी
कल्याणी रमी स्मारक
पुस्तकालय

Sakya's sons after coming into the Buddhist order.

It shows that Sakyamuni stressed the value of human personality and the equality of human beings. His view can be said to accord with modern humanism. It is a remarkable thing that in India 2,500 years ago and under the strict caste system Sakyamuni led people on such a principle.

Another characteristic of Sakyamuni's teaching is found in its reasonableness. Sakyamuni was sure that the theory of dependent origination set up by him is an eternal and universal truth applicable to every one. He had no conception of a new religion. He seems to have intended to revive long-established Brahmanism to its proper way, and so he often used old words and explanations. Only he renewed them through the discovery of their new meanings and true value. In other words he tried to remove the irrational and superstitious elements in theory and practice, and to establish true reasonableness.

We can easily understand that the reasonableness in Sakyamuni's teachings is fit enough also for the modern world, and yet it is a sorrowful fact of today that there are many people who do not appreciate Buddhism in this way. We feel all the more keenly the importance of introducing genuine Buddhism all over the world.

Sakyamuni's active propagation reached about 500 kilometers from south to north and 800 kilometers from east to west, and covered nearly half a century. In spite of such a broad sphere and a long time, the contents of his teachings were kept almost unchanged. Buddhism and Christianity are said to be the two great world religions, but the former contrasts strikingly with the latter. It is said that Jesus Christ preached only for one or two years, or three years at the longest, and yet there were great changes in his preaching between the beginning and the end of his activity. This contrasts strongly with the consistency of Buddhism.

Sakyamuni's Death. At Kusinārā, a quiet town lying between the country of Sakya and Magadha, Sakyamuni ended his life of eighty years surrounded by many disciples and believers. It is written in a sutra that Sakyamuni passed away peacefully with his mind serene and affectionate. His remains were cremated, and his relics (the Buddha's *sarīra*) were divided into eight equal parts among kings and tribes who had been in close contact with Sakyamuni in his lifetime. They erected stupas in every place,

and worshipped the relics. In 1898, one urn in which relics were endosed was discovered at Piprāhwā, about thirteen kilometers away from Kapilavatthu. On it the words "Sakyamuni's relics" were inscribed in letters used several centuries B.C.

On Fundamental Buddhism[a]

The Doctrine Teaching the Way to True Happiness. Is there a man in this world who thinks that he never wants to be happy? There are some people who want to be left alone because they do not care what happens. If this is true, it means that they do not mind if they become unhappy.

But do they say this because they really do not want to be happy? This cannot be true. Such people, to tell the truth, want to be happy all the more. Although they want to be happy, they find it difficult to become happy their way, Therefore, they say in desperation that they do not mind into what condition they may fall.

Happiness is a desire common to all people living in this world and everybody makes an effort to find happiness.

Too many people, however, who make an effort to become happy, often fall into unfortunate circumstances contrary to their own effort. Why?

The Lord Sakyamuni wrestled seriously with this problem, experienced the situation of true happiness after undergoing many pains which were entirely unbearable for ordinary men, and shared his solution with all people. He used his personal experience as the basis of his teaching in order to make this world a truly peaceful one. To make all mankind understand and practise the doctrine of the Lord Sakyamuni, President Niwano explains the ideas of the Buddha.

The teaching of the Lord Sakyamuni begins with the doctrine of the "Four Noble Truths" as already mentioned. This is because it starts from the life of ordinary people as sentient beings who are actually suffering. As long as man is ignorant of the Buddha's teaching, he surely experiences some kind of suffering in life, and desires to get rid of it. However, one cannot make one great step from suffering immediately to a state of non-suffering. To attain the extinction of suffering, one must investigate the cause of the suffering so as to meet this cause (evil cause) with an

a 根本仏教 (*Kompon Bukkyō*)

opposing cause (good cause). By doing so, everyone can attain a tranquil condition in which there is no suffering.

Modern people seem to regard Buddhism as something very difficult. Believers also are apt to think that they may be saved by *kami* or buddhas, and those who have no belief also seem to regard faith as such. In other words, almost all people regard faith as "a way to receive divine favor from outside of themselves." But this is only a faith to seek worldly divine favor but not faith in its true sense.

Needless to say, there are many stories about those who having no religious mind became happy after they came to believe in some faith. Those who look at things only superficially may therefore think that such and such a faith is effective in obtaining divine favor, but those who look into things deeply should at once be aware that this is not so. For, if we consider the condition of those who have become happy by virtue of a faith, we surely shall find that they have improved their past bad individuality and attained a well-rounded personality to some extent.

In this way, the happiness gained by virtue of a faith is not immediately given by *kami* or buddhas. To tell the truth, when the "treasure" (the Buddha nature) within a man is shined up by following the Buddha's teaching, it emits its natural light, and its possessor becomes happy.

Buddhism taught by the Lord Sakyamuni originally was a doctrine preached in this way, but with the passage of time the original spirit was gradually weakened. For this reason, I think that there are many people who think first of some divine favor although they believe in Buddhism.

Now is the time when we should learn the essence of the teaching of the Lord Sakyamuni and awake to the true faith.

The Law of the Four Noble Truths

The Four Noble Truths (*Shi-tai*[a]) are the "Truth of Suffering (*kutai*[b])," the "Truth of Cause (*jittai*[c])," the "Truth of Extinction (*mettai*[d])," and the "Truth of the Path (*dōtai*[e])."

This Law of the Four Noble Truths is nothing but the fundamental principle of Buddhism which the Lord Sakyamuni taught. It is no exaggeration to say that the other doctrines are the same principle considered from various angles utilizing familiar

a 四諦 b 苦諦 c 集諦 d 滅諦 e 道諦

stories or parables in order to give people a more correct, broader and deeper recognition of this Law of the Four Noble Truths.

Therefore, let us begin with a discussion of the Law of the Four Noble Truths in order to grasp the fundamental spirit of Buddhism in a right way.

The Four Noble Truths

Truth of Suffering spiritual physical economic and other —sufferings	*Truth of Cause* Investigation of the cause of sufferings based upon the principles of the Reality of All Existence and the Twelve-linked Chain of Dependent Origination.
Truth of Extinction The tranquil stage without —spiritual physical economic —and other— sufferings	*Truth of the Path* Method of practice for extinguishing sufferings : the Eightfold Path and the Six Perfections of the Bodhisattva Way.

The Truth of Suffering. The first of the Four Noble Truths is the Truth of Suffering. This means, if we want to be true Buddhists, we must clearly realize suffering as it is.

Man is burdened with spiritual, physical, economic and various other sufferings from the first moment when he is born into this world. To see through the real condition of suffering, without avoiding any of it half way — this is what is called the Truth of Suffering.

Modern people, when encountering something wrong or unfortunate, are apt to impute their own responsibility to things outside themselves and say, "the world is wrong," "the family is wrong" or "the circumstances are wrong." The Lord Sakyamuni, however, strictly warns us against such ideas.

"We are not charged with the sins of others. Nothing done, nothing received. We receive only the result of our deeds. Therefore, we should take responsibility for our own conduct. Let us stand up to receive it willingly. Let us investigate what in our past conduct is the cause of the good or bad results and to what extent, by starting to grasp the actual condition of our present problems. And let us use this as a step towards a better future life. . . ." The Lord Sakyamuni preached in this way that we should set our eyes to the problems which we see around us.

We know that there is a fundamental difference between the ordinary faith in divine favors and the teaching of the Lord Sakyamu-

ni when viewed from this point.

If this were merely a faith in divine favors, it would say, "I want to get rid of suffering as soon as possible. I hope some *kami* or buddha can save me by his virtue."

Bad seeds that one sows himself — these grow into "bad results." Nevertheless, one does not want to reap them by himself; he only wants some *kami* or buddhas to do it for him. Such a person cannot but be said to be an absurd and idle fellow.

A man with such a mind cannot be saved, essentially, even though he has entered the right religion and got the right doctrine unless he gets rid of such ideas. There is no reason for some *kami* or buddhas to reap for him what he sowed.

The fact that the Lord Sakyamuni preached first, "Grasp clearly the real condition of suffering which you are now undergoing," shows the great importance of this matter.

All human beings when they are born into this world face the suffering of growing old. They sometimes suffer from illness. Everybody, without exception, must die sooner or later.

Therefore, Buddhism takes up "birth, age, disease, death" as the first sufferings in human life.

This is because all human beings are burdened with these sufferings from the moment they are born and no one can escape them. Moreover, neither a *kami* nor a buddha can change this by any means. However far science may develop and medicine progress, nobody can escape death even though they may prolong man's life.

Considering it this way, the problem as to how the limited life should be utilized is a natural problem. There may be some persons who live out their natural lives by living a right life in accordance with the natural law. Or, there may be some who live as they please against the natural law and shorten their term of existence.

Further consideration of this fact may bring us to acknowledge the conclusion that each one should take responsibility for each result.

Buddhism teaches in this way that no responsibility for the problems occurring around oneself should be imputed to others. You catch all things in your mind, but your mind cannot be switched over to someone else. We are taught this in Buddhism.

The same thing can be said not only about the problems of the body but also about spiritual problems, economic and other sufferings.

I should say again that the Lord Sakyamuni taught us first, "Grasp distinctly the reality of suffering."

The Truth of Cause. To persons who have distinctly grasped the reality of suffering, the Lord Sakyamuni taught about the Truth of Cause.

Human sufferings are formed of various complicated evil passions. The investigation of the cause of these various sufferings is called the Truth of Cause. Therefore, we must investigate one by one what relations have produced the present sufferings or what is the cause of these sufferings.

The diagram of the Four Noble Truths illustrates the Truth of Cause. It is based upon the principle of the Reality of All Existence (*Shohō-jissō*[a]): form (*sō*[b]), nature(*shō*[c]), embodiment (*tai*[d]), potency (*riki*[e]), function (*sa*[f]), primary cause (*in*[g]), secondary cause (*en*[h]), effect (*ka*[i]), recompense (*hō*[j]), complete fundamental whole (*hommatsu-kukyōtō*[k]), and the Twelve-linked Chain of Dependent Origination. In other words, the investigation of the cause of suffering is made in the light of the doctrines of the Reality of All Existence and of the Twelve-linked Chain of Dependent Origination.

The Doctrine of the Reality of All Existence.

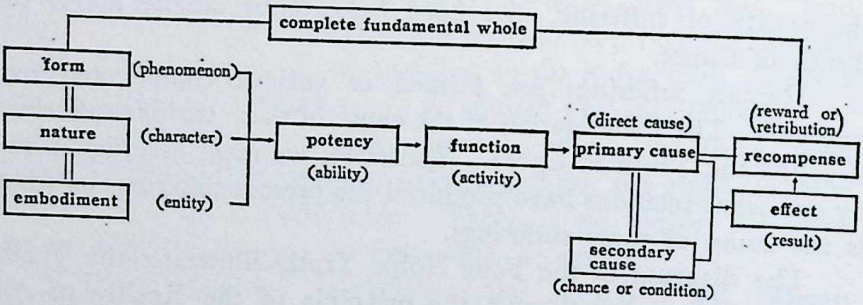
The doctrine of the Reality of All Existence is also called the doctrine of the Ten Suchnesses (*jū-nyoze*[l]), since it includes the following ten words beginning with "such," namely, "such a form," "such a nature," "such an embodiment," "such a potency," "such a function," "such a primary cause," "such a secondary cause," "such an effect," "such a recompense," and "such a complete fundamental whole."

This doctrine may be explained briefly this way: The mind (nature) of a man affects his figure (form) in various ways and forms his "embodiment." And with the movement of the mind (nature), various actions (potencies, functions) are caused. When the actions come into contact, as a cause, with some chance or condition (secondary causes), various phenomena (effects) are produced from where they get their recompenses. These are applicable to any case. The mind agitated by recompenses repeats

a 諸法実相 b 相 c 性 d 体 e 力 f 作 g 因 h 縁 i 果 j 報 k 本末究竟等
l 十如是

the same things in the above-mentioned order. This means "such a complete fundamental whole."

The Ten Suchnesses



Inner beauty is more important than outside glamor. There are some persons who are pessimistic about their ugly looks. Those who are too anxious about their ugly nose, too small eyes, too large mouth belong to this category.

The Lord Sakyamuni, however, preaches, "It is the meanness of an ordinary man to suffer from such things. One should endeavor to beautify his own mind by making it meek, instead of worrying about the ugliness of one's looks which cannot be controlled by man's own power." In other words, he teaches us that beauty of the mind is far more important than that of the face.

This is true. There are some persons in the world who give us a bright impression although their looks are not so fine. Because their minds are fine, the ugliness of their countenance is no problem.

Concerning a person's countenance, there is a popular story in connection with the sixteenth president of America, Abraham Lincoln. Seeing a man whom his intimate friend recommended to be a secretary of state, he rejected him because the man's countenance was bad. It is said that President Lincoln said at that time, "A man above forty should feel responsible for his countenance." These words imply much indeed.

Natural beauty or ugliness are altogether changed by the efforts made. A man of culture is possessed of intelligence, a well-rounded mind, gentleness. A man who is always thinking of evil things has canning looks.

From this view, it is understood that all the phenomena occurring around us accord with the doctrine of "the Reality of All Existence."

All happenings, good or bad, in this world do not take place abruptly. Very small germs that could hardly be perceived have slowly grown up. These matters may help us to understand the teaching of the Lord Sakyamuni.

The Doctrine of the Twelve-linked Chain of Dependent Origination

It is the doctrine of the Twelve-linked Chain of Dependent Origination (*jūni-innen*[a]) that gives a better understanding of the doctrine of the Reality of All Existence.

This doctrine teaches that this law of the Twelve-linked Chain of Dependent Origination rules the growth of the human body as well as the changes in man's mind.

The former is called the "outer dependent origination" and the latter the "inner dependent origination." It explains in what process a human body is born, grows, becomes old and dies in the light of the three temporal states of existence, the past, the present and the future. And in connection with this, it shows the state of the human mind making kaleidoscopic changes. A brief explanation will be given first of the outer dependent origination and then of the inner dependent origination.

On the outer dependent origination

The first link of the Twelve-linked Chain of Dependent Origination is "ignorance." Prior to conception of our souls through our parents, nothing is known and sensed.

When the soul is conceived in the womb of the mother by "the actions" of cohabitation, "consciousness" is produced. "Consciousness" means "something living." Here something like a human being is produced although still incomplete.

Now, when the incomplete "consciousness" is gradually taking shape, it grows into "mental functions and matter." "Mental functions and matter" means the "human body with a soul."

When "mental functions and matter" (mind and body) grow, they become the "five organs (eyes, ears, nose, tongue, body) and the mind." By this time, we are still in our mother's womb and incomplete. We are born into this world at this stage.

When the five organs and the mind grow further, we come to be able to discern shapes, colors, sounds, smells, tastes, touches and others. This stage is called "contact."

a 十二因縁

The Twelve-linked Chain of Dependent Origination

1. **ignorance** (Skt. *avidyā*, Jap. *mumyō* 無明)...illusion or passion	cohabitation of parents	the past
2. **actions** (Skt. *saṃskāra*, Jap. *gyō* 行)		
3. **consciousness** (Skt. *vijñāna*, Jap. *shiki* 識)...moment of conception		
4. **mental functions and matter** (Skt. *nāma-rūpa*, Jap. *myō-shiki* 名色)...growth after conception		
5. **the five organs and the mind** (Skt. *ṣaḍ-āyatana*, Jap. *rokunyū* 六入)...growth of these in the womb		
6. **contact** (Skt. *sparśa*, Jap. *soku* 触)...sense of two or three years old babies		
7. **perception** (Skt. *vedanā*, Jap. *ju* 受)...sensibility of six or seven years old children		the present
8. **desire** (Skt. *tṛṣṇā*, Jap. *ai* 愛) (affection for other sex)...the spring time of seventeen or eighteen years old youth		
9. **attachment** (Skt. *upādāna*, Jap. *shu* 取) (will for other sex)...the mental state of adults		
10. **existence** (Skt. *bhāva*, Jap. *u* 有) (possession of other sex)... marriage		
11. **birth** (Skt. *jāti*, Jap. *shō* 生)...birth of a child		
12. **old age and death** (Skt. *jarā-maraṇa*, Jap. *rō-shi* 老死) (occurrence of suffering)...grief, lamentation, suffering and distress		the future

When this sensibility is further developed, the feelings of like or dislike are produced. This state is called "perception." When applied to the age of a human being, it means that of a child six or seven years old.

When this state grows more, it enters the stage of "desire." "Desire" implies many things, but here we only take it as meaning "affection for the other sex."

When an affection for the other sex becomes stronger, one comes to have the desire of possessing or monopolizing the other. This is "attachment" and, later, "existence." When one reaches this stage, he is attacked by sufferings in their true sense in various ways. This is "birth." This continues through his life time and at last he comes to "old age and death."

On the inner dependent origination

"Ignorance" here is to not have a right view of life or the world, or to disregard them even when one has.

Leading a wrong and unhappy life is caused by actions that disregard the truth controlling all things. If one believes in the teaching of the Buddha and acquires the doctrine, he should know in what attitude he is supposed to live. Even if he drove himself

in a wrong direction, he would be able to reconsider at once in the light of the teaching and go in the right direction.

Because of being ignorant, one has always been doing things apart from the truth (the universal law of nature—the teaching of the Lord Sakyamuni): this is "actions." In this case, "actions" must be interpreted not only as the actions of oneself alone but also as "all actions accumulated by one for a long time." There is a popular saying, "The sins of the father are visited on the children." This is a good example of what is meant here.

"Consciousness" is a fundamental power or function by which we discern things. This has a function affecting all the six sense organs, namely, eyes, ears, nose, tongue, body and mind as mentioned in the previous section.

In the consciousness possessed at our birth, the *karma* accumulated in our previous life (all our deeds done in the past world) is working as the latent consciousness. Therefore, when a wrong deed was done in the previous life, the consciousness at the time of this birth may be said to be a consciousness of ignorance.

All of us have a body and mind. We possess the six organs, eyes, ears, nose, tongue, body and mind. The functions of the five organs excepting the mind are usually called "sensation." The mental function which catches all things by these sensations is called "perception." We are leading our life through the functions of these sensations and perceptions.

"Consciousness," "mental functions and matter," and the "five organs and the mind" are connected in a mutually depending relation. This is "contact." In other words, "contact" means that "consciousness," "mental functions and matter" and the "five organs and the mind" are in a harmonious relation.

With the growth of mind, "perception" is produced. Each man has his way of perceiving and feeling things. There is a difference according to the subjective attitudes of the individual. This difference of subjectivity or sensibility is affected by each experience in the past. In the light of the doctrine of the Twelve-linked Chain of Dependent Origination, the difference of "consciousness" affected by that of the past "ignorance" and "actions" influences our ideas of things.

When ideas of pleasure and pain appear in this way, "desire" for things comes up spontaneously. "Desire" referred to here means "attachment." In other words, this is a mind which likes

one thing and sticks to it. Needless to say, this mind appears as hatred toward an undesirable thing.

"Attachment" is a mind of strong selection produced from the mind of love or hatred. When this mind becomes strengthened, one sometimes tries to take in or reject the object even at the risk of his life. When one has fallen into such circumstances, it may be rightly said that he has lost his composure to think of whether anything is dangerous or not, evil or not.

The third chapter of the Lotus Sutra reads: "Man is deeply attached to affections. Therefore, the Buddha preaches on the truth of suffering." With these words the sutra intends to let us know that, unless the cause of evil actions or vices is removed, no happiness comes to man.

From "attachment" man gets various ideas. This is "existence." "Existence" is "a discriminating mind" brought about by the mind attaching importance to one's ego. One is positively friendly with someone whom he likes and rejects thoroughly another one whom he dislikes. This is just the picture of the human world.

Due to the discriminating mind, opposition and struggle occur among men. The life suffering from struggle or opposition is called "birth."

While one is living in joy, anger, sorrow or pleasure, the suffering of "old age" is coming before one is aware of it and at last one meets with "death."

The above-mentioned is a rough explanation of the doctrine of the Twelve-linked Chain of Dependent Origination. We should make the most of this doctrine in our own life and firmly grasp the true aspect of the world and the way we should live.

The Truth of Extinction. The quiet stage attained only by awakening to the Three Cardinal Signs (*sambōin*[a]).

The Truth of Extinction is an absolutely quiet stage where all the sufferings in human life are extinguished. In other words, it is a stage where spiritual sufferings, physical sufferings, economic sufferings and all other sufferings are cut off by removing from our mind the fundamental causes of sufferings which are thoroughly clarified in the Truth of Cause.

Buddhists with their discipline only aim at attaining this stage.

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a 三法印

In order truly to attain the stage of the Truth of Extinction, however, we must be fully aware of three great truths "which the Lord Sakyamuni taught us, namely, "All things are impermanent (*shogyō-mujō*[a])," "Nothing has an ego (*shohō-muga*[b])," and "Nirvana is quiescence (*nehan-jakujō*[c])." These three great truths are also called the "Three Cardinal Signs." They are so important that they are called the three major fundamental principles of Buddhism.

In the following we give a brief explanation of these Three Cardinal Signs. This explanation helps to a fuller understanding of true Buddhism and a better daily life.

All things are impermanent

The teaching that all things in this world are always changing, and that there is nothing existing in a fixed form, is the law of the impermanence of all things.

As learned already in the doctrine of the Reality of All Existence with regard to all things in this world, when a certain cause (primary cause) meets with a certain condition (secondary cause), the result (effect) appears as a phenomenon. And the phenomenon never fails to appear as a recompense for the cause. This causes the various phenomena to turn and shift.

Nevertheless, there is one thing which is eternally unchangeable. This is the law which underlies the changing universe, that is, the teaching that all things are impermanent.

Man changes every moment from birth to death. For this very reason, he shows growth as well as backwardness. The same thing can be said about all other things on earth besides man.

There are rather many people who think that this doctrine of the impermanence of all things expresses something vain. This is because they look at only the changes toward the dark side. This law implies also the changes toward the better side. It is important for us to grasp correctly the right meaning of this doctrine.

Nothing has an ego

Nothing in the universe is an isolated existence, without any relation to other things. Things exist in connection with one another and are interdepending. This is the law that nothing has an ego.

In short, all men are this way. Is there even one who says,

a 諸行無常 b 諸法無我 c 涅槃寂静

"Only I live without any relation to the community?" To begin with, daily meals, clothing, all of these are owed to the work of others. We are favored by each other.

The same thing may be said about things other than man. Even trees, fish and insects are living by the favor of the natural phenomena changing with the four seasons.

That there is not a thing in this vast universe which exists without any relation to other things, is the meaning of this doctrine.

Nirvana is quiescence (the absolutely quiet stage where one clings to nothing)

The last of the Three Cardinal Signs is the teaching that nirvana is quiescence.

This is a stage of peace and quietness attained in the mental condition well harmonized with all and free from attachment to anything by awakening to the truth that permanence and immortality in the natural world are based upon the two laws of the impermanence of all things and of the interdependence of all things.

Human beings suffer from various pains in life because they lose their mind in adhering only to the change of immediate phenomena. In order to attain the stage of the quietness of nirvana, we must grasp correctly the principles of the impermanence of all things and of the interdependence of all things, and have the spirit of perfect freedom without adhering to temporary and superficial problems.

If one comes to this stage, even when he faces a matter which is thought by others to be very painful, he can be in a spiritual condition of absolute calm, a mind immovable and not influenced by other things.

Those who are troubled in their relations with others or unable to succeed in anything will almost always find, when going back to the cause, the fact that their own mind is not serene or that it has an inclination to struggle.

If one recognizes from the bottom of the heart that all things are changing in accordance with the truth and at the same time that they exist in mutual relationship, he will understand that it is right to try to live in a great spirit of harmony. And if all people had such a mental attitude and practised it, ugly struggles among people would cease to exist.

Here lies the reason why the Three Cardinal Signs advocated by the Lord Sakyamuni are said to be the three great fundamental

principles of Buddhism. The state in which we live our everyday life with such a mental attitude is said to be the stage of the Truth of Extinction.

The Truth of the Path. In the previous paragraph, an explanation on the Truth of Extinction was given, and it is the Truth of the Path that shows the course to that stage. By what means we can attain absolute peace and a quiet stage of mind from the place where we are now standing is illustrated in the doctrines of the "Eightfold Path (*hasshōdō*[a])" and the "Six Perfections."

(1) The doctrine of the Eightfold Path, or the eight ways to daily life.—This Eightfold Path consists in the right view (*shō-ken*[b]), right thinking (*shō-shi*[c]), right speech (*shō-go*[d]), right action (*shō-gyō*[e]), right living (*shō-myō*[f]), right endeavor (*shō-shōjin*[g]), right memory (*shō-nen*[h]) and right meditation (*shō-jō*[i]). A brief explanation will be given in the same order.

Right view There is a saying, "To look at things through colored spectacles." To have a right view means never to look at things through colored spectacles but to look rightly at things as they are.

Even when we do not think we are looking at something through colored spectacles, we are often influenced by our sentiment and judge things from prejudice.

Therefore, the Lord Sakyamuni taught us to "discern well the whole of things from a right and fair standpoint." That we who are prone to look at things in a wrong way, do so in a right way, we should but follow the Buddha's view. In other words, we should devote ourselves to the Buddha.

The proper meaning of the word, "right view," is "the Buddha's wisdom which has established the right life view or world view." This is, however, reached after a long time of discipline. Therefore, beginners should begin with believing in the right teaching (right belief).

If one believes in the right teaching in a right way and practises under the guidance of the person who is possessed of the right wisdom, he is in the same position of possessing the right view. This is faith in its true sense.

Right thinking This means to "think from a higher standpoint instead of doing so from the self-centered standpoint." To think things rightly is a very ordinary matter, but we can do it

a 八正道 b 正見 c 正思 d 正語 e 正行 f 正命 g 正精進 h 正念 i 正定

only with great difficulty. This is because we have the three evils in our mind which hinder our right thinking. These three evils are the "greedy mind" which thinks only of one's gain (covetousness), the "angry mind" which does not like it when things do not turn out as one wishes (resentment) and the "evil mind" which wants to have one's own way in everything (evil-mindedness).

The Lord Sakyamuni teaches us that we must remove all of these three kinds of mind which come from our egotism. For, suppose here is a man who intends to make a happy home life. His intention itself is based upon a right view. Even when he has a right view, however, if he cannot make a happy home life due to his hot temper, he has no right thinking to amend his angry mind in spite of his right view.

Thus with a right view alone, but without right thinking, one cannot succeed in anything.

Right speech To speak the right words in our daily life is very important, but we can hardly do so.

There are the following four obstacles of right speaking, namely, false language, abusive language, double-tongued language and random language. These are the "four evils of the mouth."

There is a story about a certain election. In order not to have the opposing candidate A elected, candidate B and his supporters spread false reports about A. Having spoken favorably to A, one actually gathers votes for B. Or, having spoken favorably to both candidates, one assumes an unconcerned air.

These are called samples of false language, double-tongued language and random language.

When the four evils of the mouth are restrained, only good language remains. When gutted, a fish is delicious.

It is important, however, to take a step forward and use positively right language. Instead of not saying anything which should not be used, it is more important to use good words, humble, yet kind and full of sympathy with others. Such words are called "kind words" in Buddhism.

Right action "Right action" means the right daily conduct in accordance with the precepts of the Buddha. For this purpose, as in the case of right speech, it is important to refrain from the following three evil actions that hinder right actions. To kill a living thing meaninglessly, to steal something from others, to commit a sexual fault, Buddhism names them the "three evils of the body."

Since we lead a social life in this world, it is worthless for us to live if we do not serve the people of our home and the community surrounding us. Man is so created by nature that he has to serve others or that others have to serve him.

To maintain such an action is an expression of our mind which makes much of our own life. But from a somewhat higher viewpoint, all living things are supposed to continue to exist. Therefore, it is quite necessary for us not to commit a meaningless killing and furthermore to let all living things fully realize their true value and their purpose of life.

If we have such a complete mental attitude, we can commit neither stealing nor immoral intercourse with persons of the other sex, not to speak of stealing.

In respecting each other's Buddha nature (human sovereignty) lies our happiness in its true sense.

Right living This means to get food, clothing, shelter and other living necessaries in a right way and to use them rightly.

It is especially important for us to take up an honest calling, to lead a proper life and to make a living plan in accordance with the income from our work. If one who earns 300 dollars a month does not live on less than 300 dollars, and one who earns 600 dollars on less than 600 dollars, he cannot lead a right life. When one tries to lead a life that is in excess of his income, he will get into trouble. At last he will commit stealing, corruption and other injustices and so bring about unhappiness not only to himself but also to the whole community. True happiness comes to one who leads a right life.

Right endeavor This means a constant endeavor for living rightly without being idle or deviating from the right way, excluding various wrong things such as the "three evils of the mind," the "four evils of the mouth" and the "three evils of the body" mentioned above.

The sutra says, "Never do various evils, positively do various good things." Right endeavor is exactly this.

Our mind is apt to be inclined to a wrong way, if we don't know the joy of doing good. For, a wrong thing is done more easily than a good thing.

In short, this expression implies that one should endeavor always in the right direction in realizing and reconsidering how a wrong deed makes ourselves and the community unhappy.

Right memory This means "to practise in a right mind" as the Buddha did. The six preceding parts of the Eightfold Path are rather what oneself should do or refrain from doing.

Right memory, however, means "to pray for the world's peace or, "to pray for the happiness of many people," but not only for the sake of oneself.

Happiness of both oneself and others or that of all people including oneself is considered here as viewed from a higher standpoint.

The constant thinking of right things in this way is called "right memory." Therefore, it is important "to be always anxious that all things may turn better in harmony with the whole."

Right meditation This is a "mind consistently not agitated" or, a mind that "when one thing is determined, continues to do it to the last no matter how the circumstances may change."

Once determined to believe in the teaching of the Buddha, we should continue to practise the true Law, even if we are ridiculed or hindered by others. Then we can go forward in high spirit instead of being agitated, however great our hardships may be.

To endeavor continuously but never to be agitated: this is the right meditation.

Each of the eight sacred paths has been explained but these eight are not independent. They are a part of the right path and at the same time they are in mutual relation. Needless to say, they are in close connection with the doctrine of the Six Perfections.

The Eightfold Path and the Six Perfections which will be explained next are nothing but the right means and methods by which we accomplish our personality and attain the state of the Truth of Extinction as taught by the Lord Sakyamuni.

The Eightfold Path

right view	to see all things rightly
right thinking	to do right thinking
right speech	to speak right words
right action	to do right action
right living	to get daily necessities in a right way
right endeavor	to make constant efforts for right things
right memory	to have a continuous right mind
right meditation	constantly to endeavor for the true law and to be fixed and settled in it.

Here a few words of caution should be added. The power of practice of the Truth of the Path is depending upon whether or not correct investigation of the cause of suffering has been made in the stage of the Truth of Cause.

When we can realize the reason of dependent origination, i.e., that of cause and effect, and become aware of the fact that it is we that have troubled ourselves, we also understand how much we have troubled others. And the hearty feeling of "no words to apologize for it" causes in ourselves a determination to practise just what the Buddha taught. With the support of this mind, we are encouraged to endeavor to practise the Eightfold Path and

the Six Perfections.

(2) The doctrine of the Six Perfections. — According to the doctrine of the Twelve-linked Chain of Dependent Origination, we can understand the reason of the fact that "people whose conduct is right in this world do not always receive the reward corresponding to their conduct in the present." We often hear that "honesty does not pay," or, "why is such a good person suffering from misfortune?" We know that beneath such happenings lies a very deep stream — the Law of Transmigration in the Three Worlds.

What should be done for the purpose of extinguishing one by one this *karma* accumulated in the previous worlds based upon the Law of the Transmigration in the Three Worlds? It is the doctrine of the Six Perfections that clarifies this point.

The Six Perfections (*rokuharamitsu*[a]) are "donation (*fuse*[b])," "keeping the precepts (*jikai*[c])," "perseverance (*ninniku*[d])," "assiduity (*shōjin*[e])," "meditation (*zenjō*[f])" and "wisdom (*chie*[g])." In other words, they are "the practice of Bodhisattvas identified with the situation of the Buddha."

A Bodhisattva is a person, different from ordinary men, who is saving many other persons or intending to do so. He has no idea of benefiting only himself or removing only his own illusion.

The doctrine of the Six Perfections is the teaching which explains what should be done by these Bodhisattvas in order to save people and the world. Therefore, all of this teaching has "to save others" as its major aim.

In this the doctrine of the Six Perfections is fundamentally different from the Eightfold Path which attaches importance to individual assiduity.

The following is a short explanation of the Six Perfections.

Donation The Six Perfections have the salvation of others as their aim. Therefore, the practice of donation comes first.

Donation is divided into three, offering of materials, offering of the Law, and offering of the body. Offering of materials means to give others money or goods. Offering of the Law means to teach others rightly about things. Offering of the body means to remove the anxieties or sufferings of others at the cost of one's own pain or efforts.

As the sutra says, "The cause of various sufferings lies primarily in desire," all human beings have desires. Therefore, the Lord

a 六波羅蜜 b 布施 c 持戒 d 忍辱 e 精進 f 禅定 g 智慧

Sakyamuni taught us to remove the nature of desire first. Somebody would say, "This is difficult," but it is not difficult at all. We always can give alms within the limit of our possibility.

Then what should be done by those who know little of the Law and have small property? It is right for those people to serve others at the cost of their own bodies. For example, when they find in a tramcar a physically handicapped, a child or an old man in trouble, they help or give up their seats for such a man. To do this willingly deserves the name of offering of the body.

The following story may serve to illustrate this point.

When Saint Nichiren was preaching, a girl asked him, "As my family is poor, I think I cannot practise filial piety toward my parents. What can I do for my parents?" It is said that the Saint answered, "Show your smile to your parents three times a day." This is something very simple which requires neither money nor things. The Saint is said to have stressed that filial piety of this kind is really most important. For those who have plenty of money and goods, needless to say, it is a great virtue for them to help the poor by offering much alms.

Concerning the offering of the Law, the 18th chapter of the Lotus Sutra explains in detail.

"When one, regardless of man or woman, heard the teaching of the Lotus Sutra and was inspired 'very grateful' and told the deep emotion to the others, the fiftieth one rejoiced, 'very grateful.' Even such a rejoicing is immeasurably great." For, the teaching of the Lotus Sutra is nothing but the universal absolute truth.

Keeping the precepts In order to hear the Buddha's teaching, one should not be arrogant. In other words, unless one removes the illusions of one's own mind in accordance with the precepts taught by the Buddha and endeavors to perfect oneself by leading a right life, one cannot save people and the world.

While the Lord Sakyamuni lived, the Buddhist community had a rule that one who had joined the group even a day earlier should be heartily respected as a senior. Keeping the precepts means to observe the Law. For this purpose, therefore, even a child or a woman should be paid respect due as to a senior. This means that one should have such a pious and humble mental attitude.

There are two categories of precepts of the Buddha, namely, the precepts of Hinayana (Lesser Vehicle) and the precepts of Mahayana (Greater Vehicle). For example, in Hinayana, the precept of non-killing only means "Do not kill because it is a sin." All it aims at is not to commit a sin. In the precepts of Mahayana, however, it is taught, "All living things possess the precious Buddha nature. We are disciplining ourselves to polish our Buddha nature. Nevertheless, useless killing is nothing but disregarding the Buddha nature

of ourselves as well as others." Thus the precept goes much farther and deeper than the precept of Hinayana.

From this one example we may understand how right the precepts of Mahayana are, which respect the Buddha nature of oneself and others and let others awake to the Buddha nature.

Perseverance Perseverance is a generous attitude which hardly gets angry and never begrudges others.

This is rather difficult for a man who easily gets angry. The world we live in is called *sahā* (land of patience) in Buddhism. Therefore, since we are born in this *sahā*, we must persevere toward each other. Concerning this the Lord Sakyamuni teaches us as follows. (This was already mentioned above in relation to the explanation of "Nothing has an ego," but it may be repeated here in connection with our life in the modern age.)

We are not isolated from others. When we come into existence, we are taken care of by a midwife and our mother until our third or fourth year. Later we enter kindergarten and primary school. There we are taken care of by teachers. And this continues for many more years.

Some young people in the present time often say indifferently, "My parents gave birth to me as they pleased without being asked by me. Therefore, it is natural for them to bring me up as their responsibility." This is absurd.

We all live by the favor of those around us. Even a man who behaves haughtily before women has originally been taken care of by them.

Therefore, one should always have the mental attitude of repaying to those who have helped us with their favors, even when one encounters difficulties.

Our society cannot turn into a bright world where we can live in peace unless all of us have this mental attitude.

Assiduity Assiduity means that we should proceed straightly toward an important target without looking about for trivial things.

It is our normal nature to be inclined to idleness. Therefore, assiduity is, indeed, an important virtue. In order to accomplish something aiming at some target, one cannot do it unless he devotes himself to it.

Apart from the situation where one feels all right, if something goes wrong, idleness originating either from nature or from the mind to dislike will appear. One will be mad for joy or disappointed. Such a mind can never be said right. It is important for one to devote himself to be always cool, to show goodness to others and to exercise precaution in the face of evil.

Faith is always accompanied by perseverance. For, unless one goes the right way and continues to do good and to remove the

idle mind arising from one's own desire, one can never enter the right way of faith.

Meditation This means a cool and not agitated mind. The sutra says, "We have to let the mind of meditation rise to various people with a dispersed mind." This means, "Even when one practises assiduity with the utmost effort in the right way of the Six Perfections, his mind happens to be dispersed due to the human nature. Under all conditions, have a cool mind, think of the reason for mental dispersion and recover the dispersed mind."

Assiduity referred to in the previous paragraph means to change an idle mind to one which can accomplish something. But when assiduity is excessively practised, a confused mind sometimes results. This is caused by the expectation of quick results from assiduity. One sometimes loses time reconsidering one's situation when one is under strain or under the pressure of time. This is a very dangerous matter. Therefore, meditation is necessary after assiduity.

There are many persons in Risshō Kōsei-kai who have become happy after joining it. This is because while they are chanting the sutra for only 30 minutes in the morning and evening, their mind is calm and their way of thinking approaches the words of the sutra. The words of the sutra are all benevolent. Therefore, when their mind is calmed and in a stage free from worldly thoughts, each passage of the sutra impresses them with a very grateful sentiment.

This mental stage is called "concentration of chanting the sutra." If one cannot attain this stage, his morning and evening services cannot be said to come from genuine faith.

The meditation has the power to complete something by making the most of knowledge or experiences acquired. And this is absolutely indispensable for acquiring wisdom which penetrates into the true aspect of things.

Wisdom The right way of seeing things, the power of discerning the true aspect of all things is wisdom, the last of the Six Perfections.

The sutra says, "Let the ignorant raise the mind of wisdom." Ignorance means to know only things before one's eyes but to be unable to discern their beginning and ending.

When the five perfections mentioned before are practised one by one, good or bad can clearly be recognized, and we are told what should be done.

Ignorance, however, can hardly be removed. For getting angry can be improved by hearing the Law because it is injurious to one's reputation. On the contrary, ignorance is a matter within oneself, which is often overlooked by others, and it is hard to be improved.

Then how can the ignorant mind be removed? For that, it is necessary to learn the teaching of Mahayana. And in the course of practising the teaching, causality — good cause, good effect: evil cause, evil effect — can be realized. In this condition, one can discern the situation of things, no longer feel anything unagreeable and become serene in mind and body.

When the reason of things is clarified in this way, wisdom is open for the first time.

The Six Perfections

Donation	(Letting the miserly and avaricious raise the mind of donation) to serve sincerely the community and others.
Keeping precepts	(Letting the haughty raise the mind of keeping precepts) to remove the mind of arrogance and to admonish and discipline oneself.
Perseverance	(Letting those who are in great anger raise the mind of perseverance) to remove the mind of anger and to endure.
Assiduity	(Letting the idle raise the mind of assiduity) to make constant endeavor.
Meditation	(Letting those who have a dispersed mind raise the mind of meditation) to calm one's mind and not to be agitated.
Wisdom	(Letting the ignorant raise the mind of wisdom) to remove prejudice and evil thinking based upon a right judgement.

Chapter 1 of the Lotus Sutra preaches about Mañjuśrī Bodhisattva. Mañjuśrī is said to be the Bodhisattva of wisdom. The fact that the Lotus Sutra begins with the story of this Bodhisattva shows how important wisdom is.

However hard we may try to explain the sutra or to realize the mind of the Buddha, it could hardly be done without wisdom.

Human wisdom is limited. This is the very reason why we should devote ourselves to the Buddha, to the teaching of the Buddha and walk step by step on the path to perfection, embraced by the wisdom of the Buddha, immeasurably wide and deep wisdom.

In the above, brief explanations have been given about the doctrine of the "Four Noble Truths," the "Ten Suchnesses," the "Three Cardinal Signs," the "Eightfold Path," and the "Six Perfections."

This book attaches importance to an easily understandable expression in order to explain to beginners and persons who have never heard before about the teaching of the Lord Sakyamuni the true meaning of Buddhism.

Now is the time when the teaching of the Buddha is required. Fundamental Buddhism really teaches very ordinary things in an ordinary way. Nevertheless, why are we crying so strongly about

these ordinary things? The reason is that under the actual social conditions ordinary things are not done ordinarily. Here Buddhism teaches what ought to be done by man in this actual world.

The Lord Sakyamuni showed us through his teaching how to lead a happy life. Nevertheless, people in the world have left the right teaching behind although they are of advanced wisdom and culture.

One sutra clearly prophesies that such a world surely would come 2,000 years after the death of the Buddha. This means that a time will come when the right Law disappears, and men are to hate each other. Such a time of conflict and disappearance of the Law is the present time.

There are many dark news that we can hardly bear to hear and see them in the radio and the newspapers, murders, robberies, kidnappings etc. When a writer writes a moral story, it sells little. On the contrary, when he writes something surprising and extravagant, it sells well.

Therefore, the way of man is gradually forgotten and all do as they please. This is the time, however, when the right Law should be disseminated.

The 23rd chapter of the Lotus Sutra says: "This [Law] should be promulgated widely in the world in the latter five hundred years after the complete extinction of the Buddha and never afford conveniences to the devils, the evil people, the various heavenly beings, the dragons, the *yakṣa*, and others."

This means that during the five hundred years after two thousand years after the Buddha's passing away, the teaching of the Lotus Sutra should be propagated all through the world in order to rescue the world in disturbance. And about the method of propagation it means that laymen should practise the Bodhisattva Way in their own profession to realize a peaceful world, which is the Buddha's ideal.

This we must firmly believe, because the world moves just in accordance with the Buddha's prophecy whatever others may say. If we practise what the sutra teaches us, the right Law is propagated in the world, and all people can become happy.

The ideology on which Buddhism is based is not negative as popularly supposed. It does not solely aim at one's own spiritual fulfilment.

It means the self-consciousness that we are made alive by the

greatest truth of the universal Law, and gives us confidence because we, too, have the precious treasure of the Buddha nature like all others. Therefore we, too, have to contribute to the peace of mankind and the community by polishing this treasure more beautifully.

What gives us strength to struggle on in high spirits and great joy in the Bodhisattva practice of saving others and serving the world, is nothing but Fundamental Buddhism.

The Lotus Sutra

The Formation of the Lotus Sutra. For about a hundred years after Sakyamuni's death, Buddhism maintained the same state as during his lifetime,[1] but gradually it became formalized and specialized, till it lost its original vitality and split into no less than twenty schools, which were due to different interpretations of Sakyamuni's teaching according to places and groups.[2] This state is said to have continued about four or five hundred years, and in these years Buddhism became formalized and specialized even more.

Seeing such a state of Buddhism, mainly lay believers eagerly hoped to restore Buddhism to Sakyamuni's right spirit, and then a new Buddhist group appeared. People of this group called their Buddhism Mahayana, that is, the "Superior Vehicle" to take us to the world of the Buddha, and criticized the established Buddhism as Hinayana (Inferior Vehicle). Monks of the old groups answered back, "It is your Buddhism that is not true." Consequently a strong collision took place between the new and the old.

Under these circumstances the Lotus Sutra appeared, and made an effort to bring Buddhism under one vehicle. This sutra stresses that in Buddhism there is only one vehicle (*eka-yāna*) to be followed equally by all people, and that the ultimate object of Sakyamuni's teachings is to bring all people to this vehicle. The original of the Lotus Sutra written in Sanskrit is named *Saddharma-puṇḍarīka-sūtra*. *Myōhō-renge-kyō* (Chin. *Miao-fa-lien-hua-ching*)[a] is the Chinese title given by Kumārajīva[b] (334 - 416) who translated the Sanskrit original into Chinese.

1 The Buddhism from Sakyamuni's enlightenment under the *bodhi*-tree to about a hundred years after his death, on which Sakyamuni's influence was most strongly left, is called "Primitive Buddhism" by some Buddhist scholars.

2 The Buddhism of this period is called "Sectarian Buddhism."

a 妙法蓮華経 b 鳩摩羅什

The Meaning of the Lotus Sutra. In the Lotus Sutra the absolute truth realized by Sakyamuni is presented. This truth is called the "Wonderful Law" (*saddharma, myōhō*[a]), which means the profound and excellent universal truth. This Law also dwells in the minds of ordinary men defiled by evils and illusions, and is never tainted by them. The "lotus" (*puṇḍarīka, renge*[b]) is an allegorical expression of this characteristic, for a lotus takes root in the bog, and opens as a pure and beautiful flower without being soiled with mud.

In Chapter 15 of the Sutra, there is the following verse: "Well disciplined in the Bodhisattva Way, and untainted by the worldly law as the lotus is by water." This shows the ideal human image of the Lotus Sutra. The meaning of the "Lotus of the Wonderful Law" (*Saddharmapuṇḍarīka, Myōhō-renge*) is that we try to maintain the pure mind in this corrupt world, to do much for other people without pride, and to spend the daily life joyfully.

If we come to be unattached to various sufferings in this world, and to have the mind of kindness and the desire for peace, our health and circumstances will naturally change into good condition. This is the ultimate idea and vow of the Lotus Sutra.

The Lotus Sutra is the teaching of human respect, self-perfection and world peace; in a word, humanism.

The Three Hokke Sutras. Risshō Kōsei-kai is based on the Three Hokke[1] Sutras (*Hokke-sambu-kyō*[c]), that is, the Muryōgi[2] Sutra, the Lotus Sutra and the Kanfugen[3] Sutra. The Muryōgi Sutra consists of three chapters, that is, Chapter 1, "Virtues" (*Tokugyō-hon*[d]), Chapter 2, "Sermons" (*Seppō-hon*[e]) and Chapter 3, "Ten Merits" (*Jūkudoku-hon*[f]). This sutra was composed as the introduction of the Lotus Sutra; therefore it is called the "opening sutra" (*kaikyō*[g]).

In Chapter 2 of the Muryōgi Sutra, it is advocated that the fundamental truth revealed by the Buddha is only one, but sermons concerning it are infinite, according to people's various qualities and inclinations, and since sermons are infinite, also meanings are infinite; that is, teachings with infinite meanings come from the one fundamental truth. As to this one truth, the Muryōgi Sutra says nothing but that it is "formless" or gives the "real aspect." It is the Lotus Sutra that makes clear the contents of this one truth.

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1 法華, a shortened form of *Myōhō-renge* 妙法蓮華 2 無量義 (Infinite Meaning)
3 観普賢 (Meditation on Samantabhadra)
a 妙法 b 蓮華 c 法華三部経 d 徳行品 e 説法品 f 十功徳品 g 開経

Attention should be paid to the following words in the middle part of Chapter 2 of the Muryōgi Sutra, "The truth has not yet appeared over forty years." According to these words, most of Sakyamuni's sermons for fifty years were his expedient ones, and the true teaching, most profound and excellent, was not revealed, till the Lotus Sutra appeared to realize it. In this sense the Muryōgi Sutra is the opening sutra of the Lotus Sutra, and the Lotus Sutra is the sutra of the Buddha's true teaching.

The Kanfugen Sutra teaches the practice of the Bodhisattva Samantabhadra in succession to Chapter 28, "Encouragement of the Bodhisattva Universal-Virtue," the last chapter of the Lotus Sutra. The purport of this sutra is to establish the way of penitence as the practice of the spirit of the Lotus Sutra. Therefore this sutra has an intimate relation to the Lotus Sutra, and is called "the closing sutra" (*kekkyō*[a]) as the epilogue of the Lotus Sutra. From its contents, this sutra is also called the Sutra of Penitence.

The Contents of the Lotus Sutra[1]

The Lotus Sutra consists of twenty-eight chapters:

Chapter 1 Introductory
2 Tactfulness
3 A Parable
4 Faith-Discernment
5 The Parable of the Herbs
6 Prediction
7 Parable of the Magic City
8 The Five Hundred Disciples Receive the Prediction of their Destiny
9 Prediction of the Destiny of Arhats, Training and Trained
10 The Teacher of the Law
11 Beholding the Precious Stupa
12 Devadatta
13 Exhortation to Hold Firm
14 A Happy Life
15 Springing up out of the Earth
16 Revelation of the Eternal Life of the Tathāgata

1 The translation of the chapter titles follows the manuscript translation of the Lotus Sutra by Bunnō Katō and William E. Soothill, *The Sutra of the Wonderful Law of the Lotus Flower*.

a 結経

17 Discrimination of Merits
18 The Merits of Joyful Acceptance
19 The Merits of the Preacher
20 The Bodhisattva Never-Despise
21 The Divine Power of the Tathāgata
22 The Final Commission
23 The Story of the Bodhisattva Medicine-King
24 The Bodhisattva Wonder-Sound
25 The All-Sidedness of the Bodhisattva Regarder of the Cries of the World
26 Dhāraṇī
27 The Story of King Resplendent
28 Encouragement of the Bodhisattva Universal-Virtue

The Law of Appearance and the Law of Origin. From ancient times many Buddhist scholars divided the Lotus Sutra in various ways. According to the division followed by most scholars, a line is drawn between Chapter 14 and 15. The former half is defined as the "Law of Appearance" (*shakumon*[a]) and the latter half as the "Law of Origin" (*hommon*[b]).

The Law of Appearance means the teaching of the Buddha appearing in history (*shakubutsu*[c]). The appearing Buddha indicates the historical Sakyamuni who was born in this world, attained Buddhahood after years of asceticism, and died at the age of eighty years. Therefore, the Law of Appearance is the teaching about the universal construction and human life on the basis of the experience and enlightenment of Sakyamuni who attained the real state of a human being. In other words, it is strongly assured that the ultimate aim of human life is to attain Buddhahood, and any man can arrive at this ideal state through striving for wisdom.

The Law of Origin, with Chapter 16 as the center, declares that Sakyamuni has continued to teach people in every place of the universe since the infinite past. In other words, it is shown that Sakyamuni is originally the real Buddha who is the fundamental great life itself to make all beings of the universe alive. This real Buddha is called the "Original Buddha" (*hombutsu*[d]). Accordingly the Law of Origin is the teaching about the consciousness that we are made alive by the universal truth or the fundamental great

a 迹門 b 本門 c 迹仏 d 本仏

life. This teaching makes a profound impression on our minds. Such a spiritual impression is superior to wisdom, for the benevolence of the Buddha acts there vividly. If we accept the benevolence of the Buddha, we must transmit it to others. The spirit of benevolence is innate in man and most virtuous in human relations, and the practice of benevolence is the right way to create a peaceful world. In conclusion, the Law of Origin may be said to be the teaching of benevolence.

We can find the true value of the Lotus Sutra in the unity of wisdom in the Law of Appearance and benevolence in the Law of Origin. The Lotus Sutra proves that true world peace can be realized only by means of the unified activity of the wisdom of the Buddha to penetrate into the real aspects of the world and the benevolence of the Buddha to promote the good points of the people.

Two Important Points of the Lotus Sutra. As the doctrine contained in the Lotus Sutra, the Law of Appearance is called the teaching of "opening up the three and revealing the one" (*kaisan ken'ichi*[a]), and the Law of Origin the teaching of "opening up the short and revealing the long" (*kaigon kennon*[b])—revealing the eternity of the Buddha. The former teaching shows how to unify the three vehicles into the one vehicle, that is, to realize the Wonderful Law, the universal one truth, while the latter teaching makes clear that it is an immeasurably long time since Sakyamuni was enlightened, that is, to realize the Eternal Buddha, the Great Beneficent Lord. These two teachings are the essential points of the Lotus Sutra.

As to the teaching of "opening up the three and revealing the one," the three are the "vehicle of the hearer (of the Buddha's teachings)" (*shōmon-jō*[c]), the "vehicle of the cause-knower (for himself)" (*engaku-jō*[d]), the "vehicle of the Bodhisattva" (*bosatsu-jō*[e]), and the one is the "one vehicle of the Buddha" (*ichibutsu-jō*[f]).

The "hearer" is a disciple who directly hears the Buddha's teachings and makes efforts to be enlightened. It is said that the teaching of the Four Noble Truths is especially for such a man. The teaching of the Four Noble Truths aims at making people understand human sufferings and the way of freeing oneself from them. This is one of Sakyamuni's fundamental teachings. There were hearers, however, who misunderstood this teaching, and considered escape from this world as enlightenment. In consequence they

a 開三顕一 b 開近顕遠 c 声聞乗 d 縁覚乗 e 菩薩乗 f 一仏乗

were indifferent to the benefits of this world. Mahayana Buddhists severely criticized them because of this point, and spoke of their Buddhism as Hinayana and of their capacity of salvation as low-grade.

The "cause-knower" is a saint who attains enlightenment for himself through contemplating the causal origination of life. The Sanskrit word for this, *pratyeka-buddha*, literally means the "enlightened one for oneself" (*dokkaku*[a]). It is said that the teaching of the Twelve-linked Chain of Dependent Origination is especially for such a man. This teaching aims at making people know the formative steps of life and the original cause of human sufferings. The original cause is defined as "ignorance." Through this teaching we can eradicate ignorance and enter enlightenment. Saints called "cause-knowers" or "enlightened ones for oneselves," however, were apt to fall into the same attitude as disciples called hearers, so that they were also included in Hinayana by Mahayana Buddhists, and these two types were named the "two vehicles" (*nijō*[b]).

The "Bodhisattva" is a man who has awakened to himself as a member of society, and makes efforts to be enlightened together with others. Benefitting self and others is the characteristic of the Bodhisattva, while the hearer and the cause-knower are apt to stand still at self-enlightenment. In other words, the concept of Bodhisattva comes from the consciousness that the enlightenment of self cannot be acquired without the enlightenment of others. From this point of view the practice of Bodhisattva, that is, altruism, was advocated by Mahayana Buddhism, and the teaching of the "Six Perfections" is said to be most suitable to the Bodhisattva. The Sanskrit word for "perfection" is *pāramitā*, and "alms-giving" (*dāna*, *fuse*[c]) is the most important one of the Six Perfections.

The Lotus Sutra, in its former part, stresses the point that the three ways of practice for enlightenment as mentioned above, namely, the "three vehicles" should be unified into "the one vehicle of the Buddha." The term "opening up the three and revealing the one" indicates this point. The meaning of "the one vehicle of the Buddha" is that all people can equally attain Buddhahood, in other words, that the hearer and the cause-knower will finally enter the way of the Buddha just like the Bodhisattva. Therefore, in the Lotus Sutra the Buddha says, "There is, indeed, but one vehicle;

a 独覚 b 二乗 c 布施

there is no second, nor a third anywhere in the world. It is but my skilful expediency which prompts me to manifest three vehicles."

In this world, there are men of various capacities. Therefore, Sakyamuni, using the means of skilful expedience, manifested various ways of practice for enlightenment, such as the Four Noble Truths, the Eightfold Path, the Twelve-linked Chain of Dependent Origination, and the Six Perfections. Each person selects a way of practice suitable to his own capacity, and as his capacity becomes higher, he takes a higher way of practice, until he reaches the one vehicle of the Buddha, and by this vehicle he goes to the world of the Buddha together with others. The teaching of "opening up the three and revealing the one" expresses this point.

This teaching is also interpreted as the teaching of the Three Rounds (*san-shū*[a]). The Three Rounds are the Round of Theory (*hossetsu-shū*[b]), the Round of Allegory (*hiyu-shū*[c]) and the Round of Causality (*innen-shū*[d]). The word "round" literally means "completion," and indicates that "preaching of the truth" (*shōsetsu*[e]), "understanding of the truth" (*ryōge*[f]), "approval by the Buddha" (*jutsujō*[g]) and "assurance of enlightenment" (*juki*[h]) are complete.

In the Lotus Sutra, Sakyamuni theoretically preached the teaching of "opening the three and revealing the one" for Sáriputra, one of the Ten Great Disciples, who was called the first man in wisdom. This preaching corresponds to the Round of Theory. The "preaching of the truth" of this round is found in Chapter 2, and the "understanding of the truth," the "approval by the Buddha" and the "assurance of enlightenment" are contained in the former part of Chapter 3 of the Lotus Sutra.

Subhūti, the first man in understanding voidness (*śūnyatā*), Kātyāyana, the first man in discussion, Kāśyapa, the first man in asceticism and Maudgalyāyana, the first man in supernatural power, these four disciples were next to Śāriputra in capacity, and the Round of Theory alone was not sufficient for them. Thereupon Sakyamuni used the Round of Allegory as a way of preaching understandably for them. The parable of the three carts and the burning house in Chapter 3 corresponds to the "teaching of the truth" of the Round of Allegory, the parable of the wealthy man and the miserable son in Chapter 4 corresponds to the "understanding of the truth" of that round, the parable of the three grasses and the two trees in Chapter 5 corresponds to the "approval by the Bud-

a 三周 b 法説周 c 譬諭周 d 因縁周 e 正説 f 領解 g 述成 h 授記

dha," and the "assurance of enlightenment" is found in Chapter 6 of the sutra.

There were many disciples who could not understand through the Round of Theory or the Round of Allegory. For such disciples, Sakyamuni used the Round of Causality. The preaching of the truth of this round is found in Chapter 7, and the other three are seen in Chapter 9 of the sutra.

Through the teaching of the Three Rounds people gradually come to have the consciousness of Bodhisattva as son of the Buddha, and this consciousness makes them strive for the practice of Bodhisattva. The teaching of the Bodhisattva practice begins with Chapter 10. It can be said that the right way of practice starts from Chapter 10, and that the establishment of the object of worship in the latter half of the Lotus Sutra is based on the establishment of the right way of practice, that is, the Bodhisattva practice. Those two establishments are inseparable.

In Chapter 10 the former half of the Lotus Sutra takes a great change, from "being saved" to "saving." Up to Chapter 9, the teaching was based on the concept of "being saved," that is, the view of striving for one's own enlightenment with the self-consciousness of son of the Buddha through the knowledge of the Buddha's wisdom and benevolence. From Chapter 10, however, the teaching comes to stress the concept of "saving others," as is said in Chapter 10: "Those who retain, read, recite, interpret and copy the Lotus Sutra in evil days, and entertain and worship this sutra as the Buddha are the great Bodhisattvas who have accomplished supreme and perfect enlightenment. They are the apostles of the Tathāgata (the Buddha) who have willingly come to this world from the paradise in order to save people straying into illusion and falling into suffering." In other words, to accept human sufferings as an ordinary man, to practice ascetism as a hearer and to do much for others are equally included in the practice of Bodhisattva which has been taken on voluntarily.

If we have the self-consciousness that all of us are born in this world for the purpose of saving others as Bodhisattvas, the apostles of the Buddha, all sufferings of life will become endurable to us, or change even to the better. The abominable world filled with sufferings from the standpoint of ordinary men becomes a comfortable world filled with delights from the standpoint of Bodhisattvas.

After the self-consciousness of the Bodhisattva has been praised in this way, the Lotus Sutra advances to Chapter 11 entitled "Beholding the Precious Stupa." "The Precious Stupa" here means the Buddha nature possessed by all human beings. The sutra says that this stupa sprang up from the earth and stood in the sky. To spring up from the earth means to discover a precious thing unexpectedly, in this case, the Buddha nature in one's own self (the earth) which has been thought mean. Therefore, "Beholding the Precious Stupa" means to have a look at one's own value.

According to the sutra, there was a loud voice from the precious stupa crying, "World-honored Sakyamuni! All that thou sayest is true." At that time a Bodhisattva named the Bodhisattva Wonder-Sound asked the Lord Sakyamuni, "For what reason has this precious stupa sprung up from the earth and who uttered such a loud cry?" Then the Lord Sakyamuni answered, "In this stupa there is the whole body of the Tathāgata." He also said that the august name of the Tathāgata was "Abundant Treasures," and explained the reason of the Tathāgata's attestation of the Lotus Sutra.

Thereupon, when the Bodhisattva Wonder-Sound asked the Lord Sakyamuni for an audience with the Tathāgata Abundant Treasures, he answered, "The Tathāgata Abundant Treasures will not appear out of the door of the precious stupa until the various Buddhas who are preaching the Law in the worlds in all directions gather around this stupa."

While the conversation went on between the Lord Sakyamuni and the Bodhisattva Wonder-Sound, various good omens appeared in the Buddha lands in all directions and at the same time various Buddhas came to gather around the precious stupa one after another. And each Buddha sent his messenger to the Lord Sakyamuni to pay respect to him. When the condition for opening the door of the precious stupa was prepared in this way, the Lord Sakyamuni stood before the precious stupa abiding high in the sky and opened the door of the stupa with the right hand. In the stupa, the Tathāgata Abundant Treasures sat straight and soon the Tathāgata offered half of his seat to the Lord Sakyamuni. The Lord Sakyamuni at once entered into the stupa and sat there.

The great host lost in gazing up at these happenings were awakened to themselves to find that there was a great distance

between the place where the two Tathāgatas sat and their own position. And they prayed in their mind for elevating themselves to the sky where the two Tathāgatas abode. Imagining their intention, the Lord Sakyamuni at once elevated the great host to the sky.

Hereafter, the stage of preaching of the Lotus Sutra passes to the so-called "stage of the sky" or the "stage of the infinite universe."

Now, the first voice of the sermon on the stage of the sky begins with the following words:

"With a great voice, (the Sakyamuni Buddha) universally addressed the four groups saying: 'Who are able to publish abroad the Lotus Sutra in this *Sahā*-world? Now indeed is the time. The Tathāgata not long hence must enter Nirvana. The Buddha desires to bequeath this Lotus Sutra so that it may ever exist.' "

Concerning these words of the Lord Sakyamuni, the vows of the Bodhisattvas are stated in Chapter 13. The fulfilment of the vows of the Bodhisattvas, however, was not permitted by the Lord Sakyamuni. The reason for this is to be explained in the Law of Origin.

Without uttering any word to the vows of the Bodhisattvas, the Lord Sakyamuni gave the proof of attaining Buddhahood to the two *bhikṣunī* (nuns) Mahāprajāpatī, his stepmother, and Yaśodhara, his former wife.

Meanwhile, the Bodhisattvas who had made vows reconsidered the insufficiency of their determination and made vows again as soon as the assurance to be Buddhas was made for the two *bhikṣunī*. These are the well-known twenty stanzas of the chapter entitled "Exhortation to Hold Firm." Vows are included in them to the effect that "even when the three kinds of strong enemies might appear to hinder our dissemination of the Lotus Sutra, we shall never be daunted."

The words, "strong enemies," in this quotation do not mean to treat them as enemies but as "good teachers of the Way" or good friends. This will be well understood in the light of the spirit explained in Chapter 12, "Devadatta." The Lord Sakyamuni never treated Devadatta as his enemy but his good friend who was always training him, who attacked the Lord Sakyamuni by all means of persecutions in order to do away with him for the purpose of usurping the leadership of Buddhism in the later years of the Lord.

Now, the Lord Sakyamuni still does not answer the second vows of the Bodhisattvas in the chapter on "Exhortation to Hold Firm." Meanwhile, the Lotus Sutra advances to Chapter 14, "A Happy Life." Here the Lord Sakyamuni preaches on "the four happy livings of body, mouth, mind and vow."

The chapter on "Exhortation to Hold Firm" preaches on the persecutions from outside, while the chapter on "A Happy Life" explains the difficulties arising from the inner mind. Together these two chapters manifest the complete Bodhisattva Way from inside as well as from outside.

"A Happy Life" means "conduct with a constant and peaceful mind according to your own intention." It is the chapter on "A Happy Life" that teaches what should be done in order to train oneself to reach this state of a peaceful, joyful and quiet mind.

When the Lord Sakyamuni finished to preach on the four happy livings, from behind the Bodhisattvas who had made vows of disseminating the sutra, the Bodhisattvas in the other lands who had accompanied the newly-appearing Buddhas of ten directions insisted, "Let us disseminate this sutra in the *Sahā*-world." Chapter 15 starts from this point.

These Bodhisattvas appearing here were, however, flatly checked by the Lord Sakyamuni, "Enough! My good sons!" And as the reason for it, the Lord said, "For, there are many Bodhisattvas in this *Sahā*-world. Each Bodhisattva has much retinue. These people fulfill their duty of disseminating this teaching after my passing away."

Just at that moment, the earth all through the world quaked and innumerable great Bodhisattvas appeared from the earth as if they were springing up. All the Bodhisattvas were excellent people, among whom there were four leaders especially excellent and fine. They were the Four Great Bodhisattvas named Eminent-Conduct, Boundless-Conduct, Pure-Conduct and Steadfast-Conduct.

All the attendants could not but wonder looking at these great Bodhisattvas who appeared very suddenly, "We have never looked at and heard of such excellent Bodhisattvas before." Then a Bodhisattva named Maitreya folded his hands and asked the Lord Sakyamuni, "Whose teaching did these great Bodhisattvas receive and how did they discipline themselves to become such noble characters?" The Lord Sakyamuni answered, "I have taught and guided these persons since my attainment of the supreme

enlightenment in this *Sahā*-world."

Hearing this, the Bodhisattva Maitreya wondering whether this could be true, asked the Lord Sakyamuni again, "World-honored! It passed only a little more than forty years since you attained enlightenment under the *bodhi*-tree. Nevertheless, why can you achieve such a splendid thing as this? This is as doubtful as that a twenty-five-year young man, pointing at a one-hundred-year old man, says the young man to be his father. This is quite incredible. Please, say the truth and do not make us doubt."

Appearance of the Eternal Original Buddha. The Lord Sakyamuni's answer to the second question of the Bodhisattva Maitreya is contained in the words, "Realization of Buddhahood from eternity," revealed in Chapter 16 on Revelation of the Eternal Life of the Tathāgata" which is the essence of the Lotus Sutra.

Saint Nichiren also says in his book, *Kaimoku-shō* (the Eye-opener), "If there were not this chapter on 'Revelation of the Eternal Life of the Tathāgata' in the complete collection of the sutras, it would be as if there were no sun and moon in the sky, no king in the country, no jewel in the land, and no soul in man."

The standpoint which regards the Lord Sakyamuni as a historic reality and says that he went out of the royal palace of the Sakya tribes, sought after the truth and became the World-honored Buddha by attaining the enlightenment of the Buddha, is called the Lord Sakyamuni's "initial realization of Buddhahood." All the sutras except the Lotus Sutra regard the Lord Sakyamuni as the Buddha of initial realization of Buddhahood. Even in the Lotus Sutra, before Chapter 16 on Revelation of the Eternal Life of the Tathāgata, the Lord Sakyamuni is made to stand at the position of the initial realization of Buddhahood. With the exception of the Bodhisattvas appearing in Chapter 15, even such an excellent person like the Bodhisattva Maitreya did know nothing about the Lord Sakyamuni, the Original Buddha who from eternity has realized Buddhahood.

However, remembering that according to Chapter 11 the precious stupa appeared, the Tathāgata Abundant Treasures gave proof in a loud voice, and the newly appearing Buddhas from all directions came to gather as belonging to the Lord Sakyamuni, it is indeed incomprehensible that the various Buddhas from all directions who should have had attained Buddhahood long before

the Lord Sakyamuni did, came to gather to hear the sermon on the Lotus Sutra, recognizing themselves as Buddhas belonging to the Lord Sakyamuni. However, when the fact is explained in the chapter on Revelation of the Eternal Life of the Tathāgata, namely that the Lord Sakyamuni is the Original Buddha who from eternity has realized Buddhahood, it will be understood that this is natural.

The great declaration is of quite important significance, namely, the Lord Sakyamuni of the initial realization of Buddhahood and the Original Buddha who from eternity has realized Buddhahood, or the Lord as the Appearing Buddha and the Lord as the Original Buddha are one body and not two.

However strongly the eternity and absoluteness of the Buddha may be emphasized, so far as it is not backed up by the actuality (the Lord Sakyamuni of the initial realization of Buddhahood), it will be only an unfounded idea. And if only the Lord Sakyamuni who realized Buddhahood in time is considered, the absoluteness cannot be clearly grasped by the restriction to the historic actuality. However, when the Original Buddha who from eternity has realized Buddhahood is revealed, the eternal Buddha or the absolute Buddha is manifested as being one with the actuality.

From the standpoint of the Lord Sakyamuni's realization of Buddhahood in time, the actual world is the *Sahā*-world (the dirty world) where ordinary men live, and if a Pure Land is to be sought, it should be done in a world different from the *Sahā*-world. However, when through the appearance of the Lord Sakyamuni, that is, the Original Buddha who from eternity has realized Buddhahood, the Buddha in time and the Original Buddha who from eternity has realized Buddhahood are regarded as one, this *Sahā*-world is nothing but the world of the Original Buddha, and therefore the word, "The *Sahā*-world is the realm of serene light," becomes true. This is clearly explained in Chapter 16 on Revelation of the Eternal Life of the Tathāgata.

After Chapter 16 the three chapters on merits follow, namely, Chapter 17 on Discrimination of Merits, Chapter 18 on The Merits of Joyful Acceptance, Chapter 19 on The Merits of the Preacher.

The merits are explained in detail, which appear in believing in the Original Buddha and practising the belief.

Chapter 20 on The Bodhisattva Never-Despise gives instructions on how to practise worship of the Buddha nature with the

Bodhisattva Never-Despise as the pattern. Then the Lotus Sutra advances to Chapter 21 on The Divine Power of the Tathāgata.

This Chapter, by putting together all sermons in the previous twenty chapters, declares that there is only one truth which permeates the whole sutra. Here it is made clear that the teaching of the Law of Appearance is completely identified with that of the Law of Origin, and the devotion of Buddhists comes to be more and more strengthened.

This is the Buddha's great benevolence for the purpose of entrusting the dissemination of the sutra to the Bodhisattvas and their great host including Bodhisattva Eminent-Conduct, who have appeared in Chapter 15 on Springing up out of the Earth in order to save the evil world after the death of the Lord Sakyamuni.

The long lasting permission of the vows of the other Bodhisattvas is given as "the whole commission" in Chapter 22 on The Final Commission.

Herewith, "the Sermon in the Sky" in the Lotus Sutra ends, and the place of preaching is removed again to the Holy Vulture Peak.

Now, for the Bodhisattvas who can believe in the Lord Sakyamuni's realization of Buddhahood from eternity and have made the spirit of the Lotus Sutra their own, there remains only practice based upon it. The method of this practice is given in detail in the six Chapters 23 to 28.

The Relationship between the Lotus Sutra and Fundamental Buddhism. At the end of this brief explanation of the Lotus Sutra, something must be said about the relationship between the Lotus Sutra and Fundamental Buddhism.

This matter is closely connected with the fact that Risshō Kōseikai in its doctrine attaches importance to Fundamental Buddhism, especially to the doctrine of the Four Noble Truths, and through the sacred formula, *Namu Myōhō Renge-kyō*,[a] bases its belief on the three Hokke Sutras.

The teaching of Fundamental Buddhism has its starting point in "ordinary man." Needless to say, the standpoint of the Lord Sakyamuni who preached this teaching is that of the Buddha, but the standpoint of those who are taught is that of ordinary man. Therefore, those who are in a position to save others suffering in

a 南無妙法蓮華経

this evil age after the Buddha's death should stand in the position of the Buddha or Bodhisattva as messengers of the Buddha.

Here the Lotus Sutra comes in. There are, indeed, many Mahayana sutras which stress the standpoint of the Bodhisattva. However, from the standpoint of Mahayana which denies the two Vehicles called *Shōmon* and *Engaku*, the doctrine of opening up the three Vehicles to reveal the one Vehicle cannot be formed.

In other words, the real value of Buddhism cannot be proved until Fundamental Buddhism and the Lotus Sutra are interpreted as being one. Without the Lotus Sutra, Fundamental Buddhism (or all the sutras) cannot prove its real value. The same thing can be said about the Lotus Sutra. If the Lotus Sutra is regarded as one of many sutras, it may impress you as if you were drawing water to your own mill, but if you read the contents to the full, you may understand that it is not so.

For a man who climbs up a mountain for the first time, the top from his position is all unknown, so that he cannot explain the state of the path to others. However, when one who has descended from the top ascends the mountain path again while leading others, the path is known to him.

Likewise, by unifying the Lotus Sutra and Fundamental Buddhism, the path coming down or the path going up, namely, the way to save or the way to be saved, are communicated perfectly.

This is why Risshō Kōsei-kai adopts the Three Hokke Sutras as its basic sutras and makes the teaching of Fundamental Buddhism the foundation of the doctrine.

On the Main Object of Worship of Risshō Kōsei-kai

The main object of worship[a] of Risshō Kōsei-kai is the "Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha."

As mentioned above, the founder of Buddhism is the Lord Sakyamuni. He offered most of his life-time for the salvation of mankind. His activities consisted in teaching mankind the right way in this world. In this sense, the Lord is a great beneficent teacher. Then why is he called the "Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha" instead of merely the "Great Beneficent Teacher, the Lord Sakyamuni[b]"? This is to express the idea that the Law (the universal truth) realized by the

a 御本尊 (*Go-honzon*) b 教主釈尊 (Kyōshu Shakuson)

Lord and the Lord who realized the Law to become the World-honored Buddha are regarded as one.

"The Law" realized by the Lord is "the imperishable truth" which has actually existed till today since infinite remote times, and will continue in all eternity. Seen from this imperishable truth, the object of worship is the "Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha."

Therefore, the faith of Risshō Kōsei-kai does not set as the object of worship the Lord Sakyamuni as a human being, or the "actual Buddha" who has a body like ours. Faith solely lies in devotion to the Law, to seek after the Law and to practise in accordance with the law. It is to venerate the Teacher Sakyamuni who has brought the Law to our self-consciousness and always to reconsider ourselves not to run counter to the intention of the Lord Sakyamuni.

This is of great importance. Only trying to learn the teaching, the Teacher instructs without expecting respect and gratitude, and does not allow us to learn the true meaning of his intention. There are many cases where one deviates from the true meaning of the teaching mixing up one's subjective judgement before one is aware of it although he thinks that he has genuinely learned the Law. In this regard, a further explanation will be given in the next paragraph, "On Devotion to the Three Treasures."

Anyway, the object of the faith of Risshō Kōsei-kai is neither something human, nor, needless to say, something material, but solely "the Law." This is the Law which exists eternally, none and nothing can exist without depending on this Law. But it is not only a stern existence but the Law which has been given us through the Buddha's great benevolence.

On Devotion to the Three Treasures

Buddhists always express their faith in the form of "Devotion to the Three Treasures" (*sambō-kie*[a]):

"We take refuge to the Buddha.
We take refuge to the Law.
We take refuge to the Sangha."

This is the expression of devotion to the "Three Treasures, the Buddha (*hotoke*[b]), the Law (*hō*[c]) and the Sangha (*sō*[d])."

a 三宝帰依　b 仏　c 法　d 僧

Not long after the Buddha Sakyamuni and the sixty saints started their missionary work, the Lord Sakyamuni admitted anybody to Buddhism by observing the form of chanting these three phrases three times. Since then till today Buddhists have always made this devotion their profession of faith although more or less changed.

The devotion to the Buddha means to believe in the Buddha Sakyamuni as the great teacher of mankind and to obey Him. For, in this human world, only the Lord Sakyamuni is worthy of the name of Buddha. The Lord Sakyamuni is, however, never God (the absolute other) for us. "Buddha" is not a proper noun to call the Lord Sakyamuni himself but rather a common noun to call to the mind the stages where the possibility possessed by us all to become a Buddha is demonstrated to the highest degree. Therefore, the devotion to the Buddha means to believe in the possibility to become a Buddha stored within us and to take a vow to make every effort for realizing it with the Lord Sakyamuni as the ideal pattern.

The devotion to the Law means to learn frankly and humbly the absolute eternal and universal truth which the Lord Sakyamuni has realized, and to make the Law our own foundation.

The devotion to the Sangha means to believe and to have an undestructible conviction in the beautiful community which is closely unified for the purpose of protecting and disseminating Buddhism in devotion to the Buddha and to the Law. For, *sangha* means "a close connection," or "people in harmony."

When we are chanting the sutra or interpreting it, we are apt to add our subjective judgement to it. Therefore we can hardly grasp the true intention of the Buddha. Unless we are taught by our seniors or join a circle of Sangha where fellows are disciplining and polishing each other, our own effort alone can hardly be a power to save man and the world.

Our religious community has been established and the members are practising strict discipline encouraging one another for the purpose of following the true intention of the Buddha. By this fact the righteousness of this teaching is being proved through the collaboration of each member.

The teaching of Sakyamuni is not a partial one which is applicable to a certain specific religious community but unapplicable toothers. Nevertheless, there exist many kinds of religions and

various sects even in Buddhism. This seems to cause us miss the truth.

Now is the time when we should consider together what should be done with the present-day world by breaking the wall of the sects and returning to the faith of Devotion to the Three Treasures. Especially Japan which suffered greatly from the war should clearly recognize the absolute truth which makes all beings alive and establish the right faith based upon a sense of mission to realize peace in the world. Then the day will not far when peace of Japan and that of the world is established.

Texts for Daily Devotions

Profession of Faith in the Three Treasures

I take refuge to the Buddha!
May we with all other beings experience the Great Way and awake to the unsurpassable intention.

I take refuge to the Law!
May we with all other beings enter the sutra-store and make our wisdom wide as the sea.

I take refuge to the Sangha!
May we with all other beings be free from all hindrances to lead many people.

Opening Verse

The unsurpassed, fathomless, wonderful Law,
Rarely met in myriads of aeons,
Now I have seen, heard and received,
And vow to expound this Tathāgata-Truth.

The Sutra
of
The Lotus Flower
of
The Wonderful Law

From Chapter II: Tactfulness

At that time the World-honoured One, rising quietly and clearly from His contemplation, addressed Śāriputra: "The wisdom of the Buddhas is very profound and infinite. Their wisdom-school is difficult to understand and difficult to enter, so that the Hearers and Cause-Knowers cannot apprehend it. Why is that so? Because the Buddhas have been in fellowship with many hundred thousand myriads of countless numbers of Buddhas, perfectly practising the Infinite Law of all Buddhas, boldly and zealously advancing and making their fame universally known, perfecting the very profound unprecedented Law and preaching, as opportunity served, its meaning so difficult to understand. Śāriputra! Ever since I became a Buddha, with various reasonings and various parables I have widely discoursed and taught, and, by countless tactful methods, have led living beings, causing them to leave all attachments. Why did I do so? Because the Tathāgata is altogether perfect in His tactfulness and wisdom. Śāriputra! The wisdom of the Tathāgata is broad and great, profound and far-

reaching, His mind infinite, His expositions unimpeded His powers, His fearlessness, His meditations, His detachment, His contemplation have enabled Him to enter into the boundless realms and to accomlish the whole unprecedented Law. Śāriputra! The Tathāgata is able to discriminate everything, preach the laws skilfully, use gentle words, and cheer up the hearts of all. Śāriputra! Essentially speaking, the Buddha has altogether fulfilled the infinite, boundless, unprecedented Law. Enough, Śāriputra, there is no need to say more. Why? Because the Law which the Buddha has perfected is the chief, unprecedented Law, and difficult to understand. Only a Buddha together with a Buddha can fathom the reality of all existence, that is to say, all existence has such a form, such a nature, such an embodiment, such a potency, such a function, such a primary cause, such a secondary cause, such an effect, such a recompense, and such a complete fundamental whole."

From Chapter XVI: Revelation of the Eternal Life of the Tathāgata

" Since I attained to Buddhahood,
The aeons through which I have passed,
Are infinite thousands of myriads of years.
Ceaselessly preached I the Law and taught
Countless myriads of creatures
To enter the Way of the Buddha;
Since then are unmeasured aeons.
In order to save all creatures,
By tactful methods I reveal Nirvana.
Yet truly I am not yet extinct,
But forever here preaching the Law.
I forever remain in this world,
Using all my spiritual powers
So that all perverted creatures,
Though I am near, yet fail to see me.

All looking on me as extinct,

Everywhere worship my relics,

All cherishing longing desires,

And beget thirsting hearts of hope.

When all creatures have believed and obeyed

In character upright, in mind gentle,

Whole-heartedly wishing to see the Buddha,

Not caring for their own lives,

Then I with all the Sangha

Appear together on the Divine Vulture Peak,

And then I tell all creatures

That I exist forever in this world,

By the power of tactful methods

Revealing myself extinct and not extinct.

If in other regions there are beings,

Reverent and with faith aspiring,

Again I am in their midst.

You not hearing of this

Only say I am extinct.

I behold all living creatures
Sunk in the sea of suffering,
Hence I do not reveal myself,
But set them all aspiring,
Till, when their hearts are longing,
I appear to preach the Law.
In such supernaturally-pervading power,
Throughout innumerable aeons
I am always on the Divine Vulture Peak
And in every other dwelling-place.
When all the living see, at the aeon's end,
The conflagration when it is burning,
Tranquil is this realm of mine,
Ever filled with heavenly beings,
Parks and many palaces
With every kind of gem adorned,
Precious trees full of blossoms and fruits,
Where all creatures take their pleasure;
All the gods strike the heavenly drums

And evermore make music,
Showering Mandārava-flowers
On the Buddha and His great assembly.
My Pure Land will never be destroyed,
Yet all view it as being burnt up,
And grief and horror and distress
Fill them all like this.
All those sinful creatures,
By reason of their evil karma,
Throughout innumerable aeons,
Hear not the name of the Precious Three.
But all who perform virtuous deeds
And are gentle and of upright nature,
These all see that I exist
And am here expounding the Law.
At times for all this throng
I preach the Buddha's life eternal;
To those who at length see the Buddha
I preach that a Buddha is rarely met.

My intelligence-power is such,

My wisdom-light shines infinitely,

My life is of countless aeons

From long cultivated karma obtained.

You who have intelligence

Do not in regard to this beget doubt,

But bring it forever to an end,

For the Buddha's words are true, not false.

Like the physician who with clever device

In order to cure his demented sons,

Though indeed alive, announces his own death,

Yet cannot be charged with falsehood.

I, too, being Father of this world,

Who heals all misery and affliction,

For the sake of the perverted people,

Though truly alive, say, I am extinct;

Lest, because always seeing me,

They should beget arrogant minds,

Be dissolute and set in their five desires

And fall into evil paths.

I, ever knowing all beings,

Those who walk or walk not in the Way,

According with the right principles of salvation,

Expound their every Law;

Ever making this my thought:

'How shall I cause all the living

To enter the Way Supreme

And speedily accomplish their Buddhahood ?' "

May this deed of merit

Extend to all creatures

That we with all the living

May together accomplish the Buddha Way!

SERMONS

President Niwano: "Back from the Vatican Council"

I visited Rome recently to attend the fourth period of the Second Vatican Council, the opening ceremony and the sessions, and, while in Rome, I was fortunate enough to be granted a special audience with His Holiness Pope Paul VI and to meet His Eminence Paul Cardinal Marella.

The Second Vatican Council was held almost 100 years after the Vatican Council of 1869-1870. The problem to be first discussed during its last period was "Freedom of Faith." This made the Council especially interesting for an outsider.

"Religious Cooperation" is what I have been advocating since the time when our Society was established, and it can hardly be realized without an open-hearted dialogue based on friendly relationship and mutual understanding. In this sense I am convinced that my recent visit to the Vatican was very important for myself and the work of Risshō Kōsei-kai.

Once the Catholic Church was stubborn and authoritative, if I may use these misleading words, and that stubbornness made the Church enthusiastic about saving every stray sheep. By freeing itself of that stubbornness, the Vatican and the Catholic Church with its 500 million believers in the world have undergone a remarkable revolution during the last years.

This effort to answer the present world, the age of rapid progress in cosmic science and atomic power involving the danger of explosion at any time, by shedding some of its absoluteness and carrying out a series of reforms, is something to be humbly appreciated by us fellow men of religion.

A fortnight before I left for Rome, I saw Dr. Matsushita, President of St. Paul's University. Speaking on the fact that I, a Buddhist and an unbeliever, had received an invitation from the Catholic Church, Dr. Matsushita called it "a religious reform of the Catholic Church confronting the world's crisis." The *Japan Times* carrying an interview with me referred to the invitation as

an "invisible revolution."

A striking renewal is certainly taking place at the Vatican. First of all the membership of the Sacred College of Cardinals which had been 70 since 1586, was increased in number at the time of John XXIII, and Paul VI recently made it as large as 103, including members from the Communist countries Ukraina, Czechoslovakia, and Yugoslavia, and of Asia and Africa.

Moreover, the Catholic Church on its own accord is leading all the Christians in the ecumenical movement. Pope Paul VI, breaking with a long kept tradition, made a visit to the Holy Land, and had a historical interview with Patriarch Athenagoras I of Constantinople, the head of the Eastern Orthodox Church. During their meeting they talked about the unity of their churches. Pope Paul even visited India to attend the 38th Eucharistic Congress held at Bombay.

The late John XXIII in his encyclical letter, "Pacem in Terris," laid stress on peaceful coexistence, total disarmament and the modernization of underdeveloped countries, and Paul VI seems to continue the policy of his predecessor.

It was my pleasure to see for myself that at the Vatican there is a recognition that the mere Law of God has no effect or influence on the crisis of the modern world and suffering mankind, but it is necessary for all men of religion to be one in sharing human distress and helping mankind to find a way out of it.

On September 15, I was fortunate enough to see His Holiness Pope Paul VI. The officials of the Vatican had told me that the Pope might be too busy to see me; therefore I little expected to have an audience with him. As it was one of our memorial days, I finished the service in my room at the hotel, when there was a telephone call from the Vatican asking me to be prepared to see the Pope at 5 o'clock that afternoon.

Our paper has already reported the details of the audience, so I won't tell about it here. The Pope gave a cordial welcome to me, a visitor from afar, and showed deep concern about the problems of Asia with its complex situation. Referring to the mission of Japan which should be the center of Asia particularly, he said, "I take a great interest in the movement of the Japanese religious world which may contribute much to the peace and stability of Japan."

As I explained the significance and purpose of the Religions

Center, the Pope, immediately laying stress on the need for religious cooperation, good relations, and mutual understanding among religions, wished me to make a strong effort in the future. If you, the members of the Society, really understand the true teaching of the Buddha, the fundamental truth, you will find yourselves entrusted with a mission to preach the Law to the whole world, going out of the small circle of Risshō Kōsei-kai as a part of Buddhism. I hope that you will be awakened to this our mission.

A religion or religious body is not for itself but for mankind. Though men have the same religious piety transcending the boundaries of land and race, we have different religions, even religions conflicting with one another. Much blame should be laid on men of religion for this separation.

This is an age in which the atomic bomb experiment of Communist China brings ashes of death over our heads, and the war between India and Pakistan and the troubles of Korea influence us in one way or another. In such an age, there is no one but wishes peace to the world, and the realization of this peace is the great responsibility of men of religion.

Thus it is quite natural that all men of religion should rise for this ultimate goal. It is but nonsense to advocate peace shutting up ourselves within a religion, sect, or religious group, and at the same time antagonizing or even fighting one another. Since such pacifism is no real driving force, the men of religion must needs shake hands, and by first establishing peaceful and friendly relations among themselves, cooperate for the peace of the world.

However, there are some people who, believing that their own faith is best, think it impossible for men of religion to cooperate with one another.

Religious truth is one. Honest study and discussion will bring men to that truth where every exclusionism or self-complacency automatically die away. In order to promote religious cooperation it is necessary that all men of religion should reach a state in which oneself becomes one with the others, in which all love each other, in which one cultivates one's own religious piety in one's own way and approves the different ways of others of teaching the truth. We are now in such an age.

Christianity cannot deny the fact that the separation of Catholics and Protestants in the sixteenth century caused an antagonism which certainly was not in the plans of Christ. It is only quite

recently that the Roman Catholic Church has come to reflect humbly upon the situation of the Church and recognized the need for the unity of all Christian Churches, which is God's will and will be of service to the peace of the world.

Moreover, it was a reason of deepest joy to me, a Buddhist guest at Rome, to find out through talks I had with many people that there is an atmosphere coming up in which Christians pray for Buddhists and Buddhists pray for Christians.

As the sutra says, "Seeing, hearing, touching and knowing, all these are approaches to the supreme enlightenment," my visit to the Vatican Council had no little meaning: it made me feel the air of the Vatican trying to march forward out of the old established authoritarianism and tradition. Also I feel a sense of gratitude that, far away from Japan, under the brilliant sun of Rome, I could have a quiet time to look at the present situation of Japan and to think over whether our Risshō Kōsei-kai is doing its part in the country.

The Late Vice-President Myōkō Naganuma: "The heart to enjoy happiness"

A family, even if it appears very happy outwardly, has often lots of private troubles and cares, such as economic problems, emotional tensions among themselves, the upbringing and education of children, quarrels between the parents. If they are getting well emotionally and financially, someone in the family in poor health needs medical care or misfortunes fall on their relatives. Thus they can never escape from a load on their minds.

There's no one but wishes for happiness. Nobody likes poverty. Nobody wants quarrels in the family.

An everyday life with enough wealth and health in the whole family and a bright smile is paradise. The Buddha preached the Law to make this paradise in our hearts, in spite of all the sufferings everybody has to endure in this world.

When I hear new believers talk about their troubles, everyone, having only a worry or two, seems to think himself the most miserable, and says, "I should be happy if only a solution of this matter could be found." Each one says that he would have no trouble at all, for instance, "if only my depraved boy returned to the right path," or, "if only my husband were honest," or, "if only my wife were sweet," or, "if only my father got well," or, "if only I had no debt."

Is this true? Can a happy family be brought about if only the Buddha's grace takes away those worries?

The removal of a burden makes one feel grateful for a while, but, without knowing the fundamental origin of worries and sufferings, one has to suffer again another pain. Happiness doesn't come to those who think disease, misfortune and all other sufferings accidental, and only wish for remedies for them.

"Why doesn't my husband work diligently?" "Why do the members of my family fall ill one after another?" "Why do I meet with such a disaster?" If one tries to seek the causes in one's own mind and see the *karma*-relation, the burden will be removed from the mind. Happiness comes of itself to those who make their mind right and clear and drive away grudges against people. This is what we call faith. As our President often says, faith does not bring happiness, but teaches where we may find happiness and what true happiness is. The way of faith, I believe, is in the effort to have a heart to enjoy happiness.

With your eyes always on the bright side of life, where you may feel a sense of gratitude in the gentle mercy of the Buddha, and your heart on the path of the Law, all of you will be freed from the burden on your minds and be happy without asking.

In this world some people are always crying over misfortune or disaster although they have faith. I myself for a long time have believed many religions and was called a wholesale dealer of disease. What sort of faith had I then? I only cleaned up the family altar and offered tea, flowers and rice in the morning and in the evening, and visited the grave. Thus paying respect to my ancestors, I thought that I was doing my religious duties well enough.

However, our President taught me the way of true faith, saying, "You have no faith unless you correct yourself from the bottom of your heart. Since your unyielding spirit, which is an advantage on one side, has stained your heart without your knowing, give up your self-satisfied ego and be womanly. Leave to the Buddha the wrong ways you have tried until now." He taught me the fundamental cause of my physical weakness. In a week, the merchant of disease who had always baffled the doctors, strange to say, got completely well.

In order to make this heart-mending Law my own and to tell it to others, I have worked for the Law until today with my little power and study, but with a resolution to devote myself to the Law

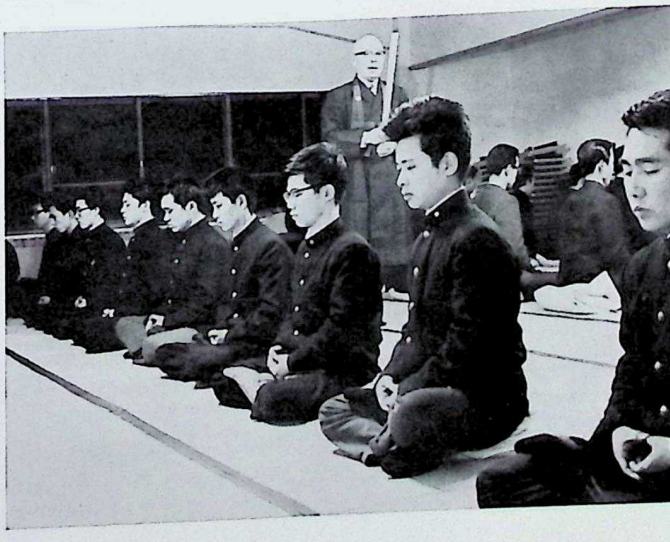
together with our President. I want you not to complain of your burden but to find out its cause in your own heart, ask what you don't understand, and make a happy home. I also hope you will be thankful for a small happiness, look on the right and bright side of life and follow the teaching to get to true happiness.

President Niwano preaching a sermon

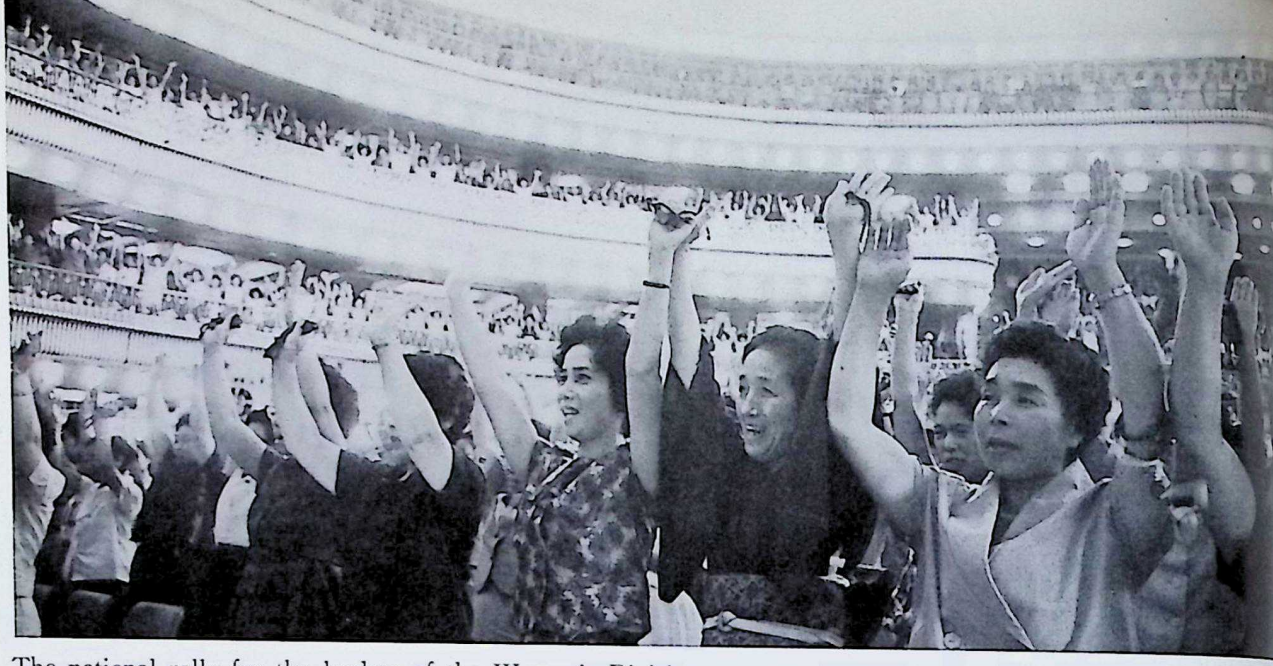
↑The national rally for the leaders of the Young People's Division

↓The Tokyo rally for the leaders of the Men's Division

The Judo tournament



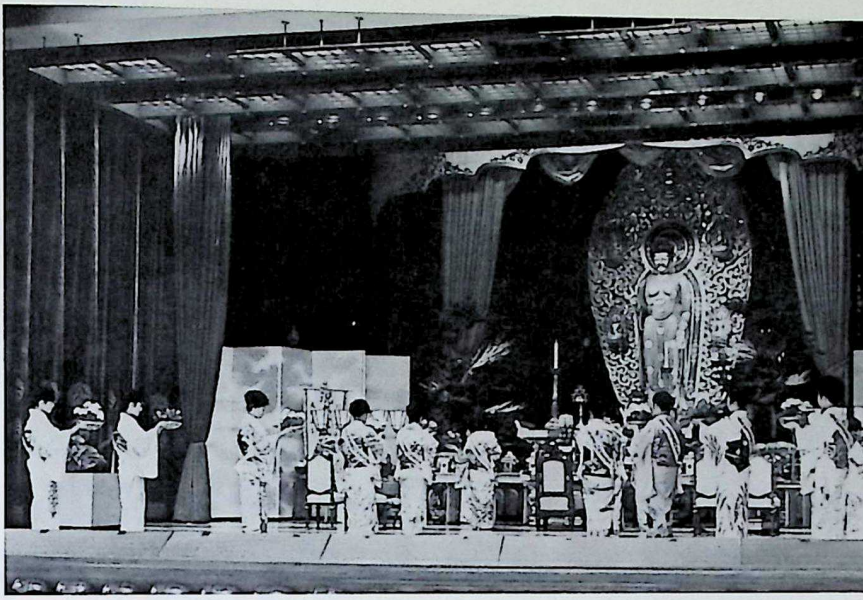
Members of the Students' Division taking part in Zen meditation



The national rally for the leaders of the Women's Division

The presentation of the flags to the Young People's Division

Members of the Young Women's Division presenting flowers and incense to the Image of the Buddha

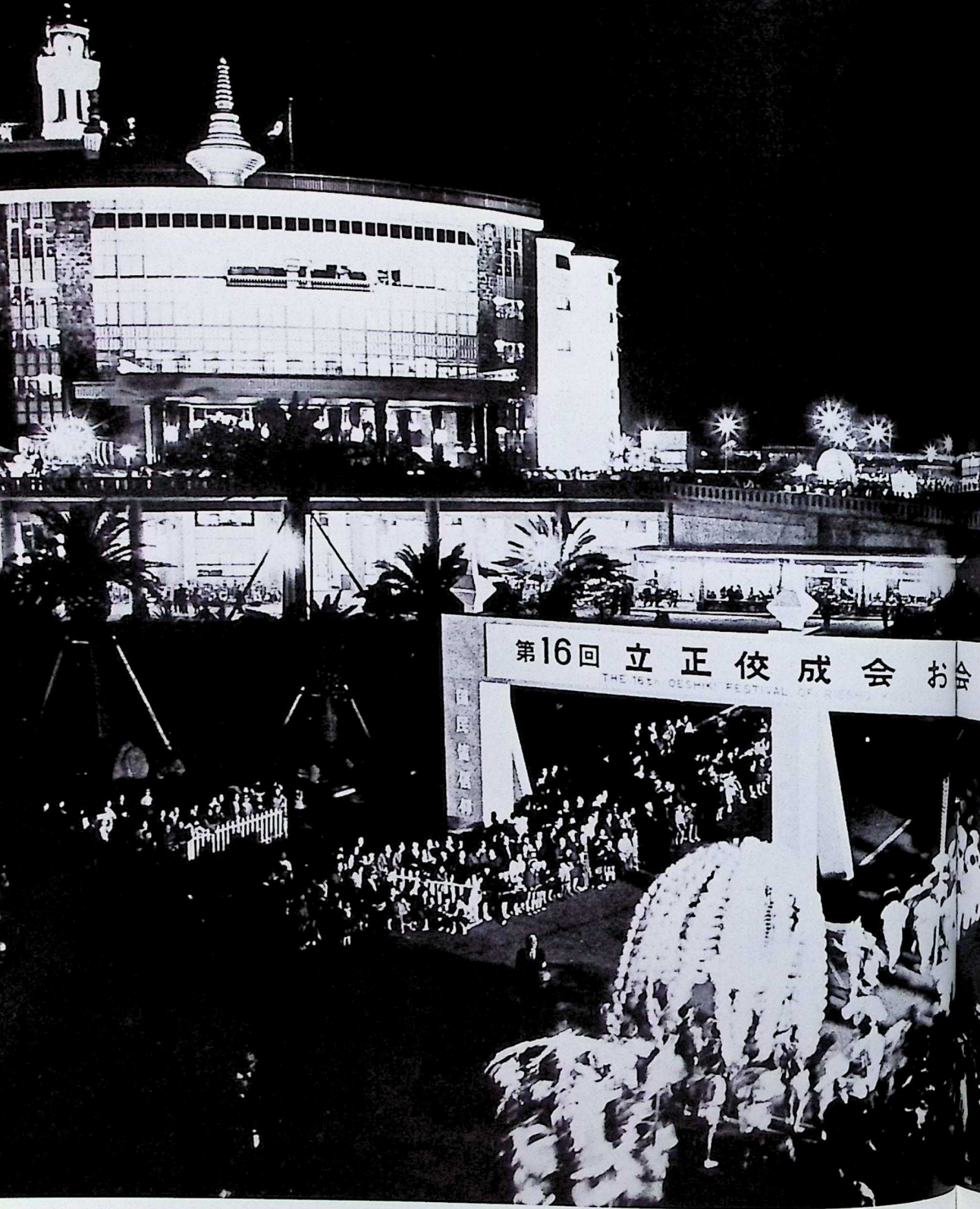


The Kōsei Brass Band

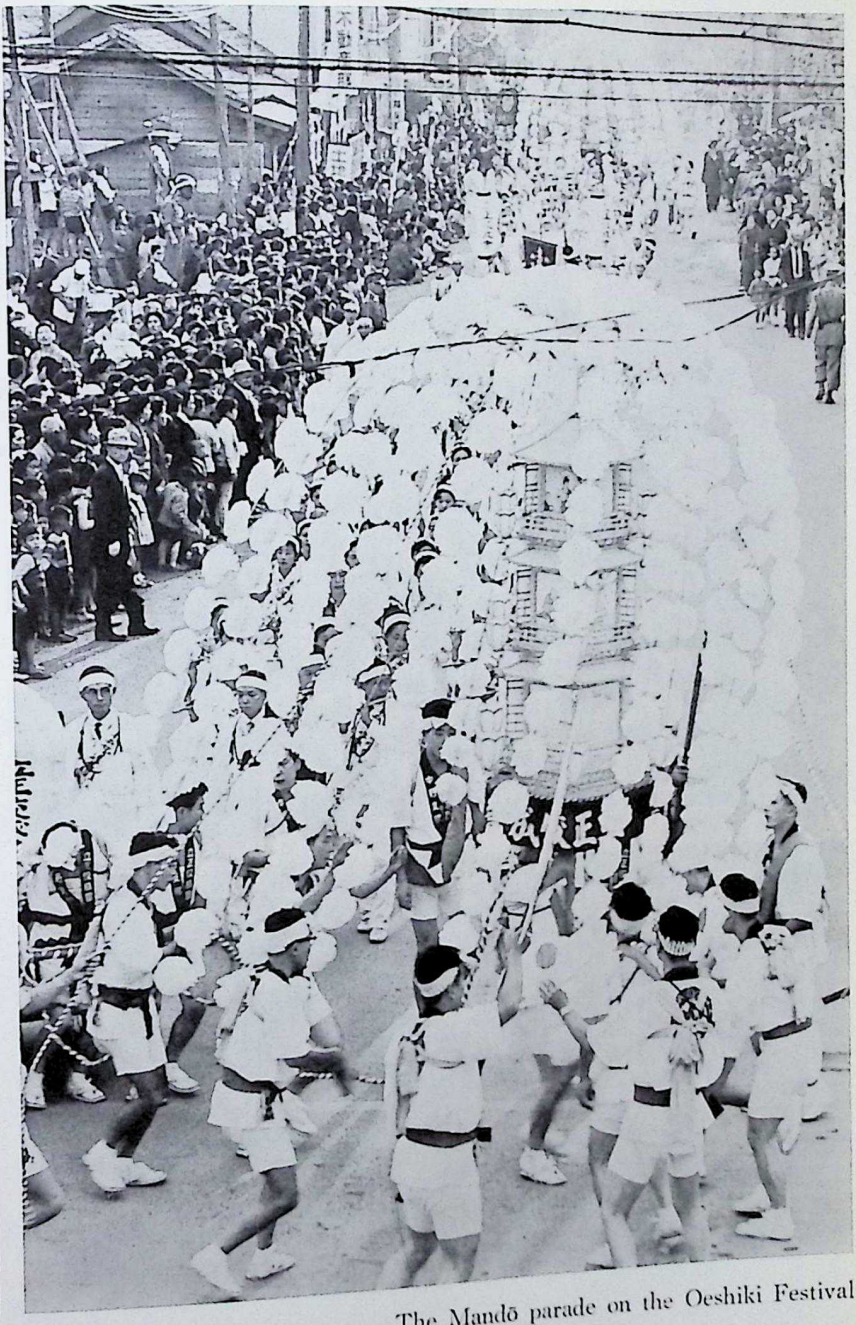
The Kōsei Chorus Group

Many foreigners visiting the Great Sacred Hall

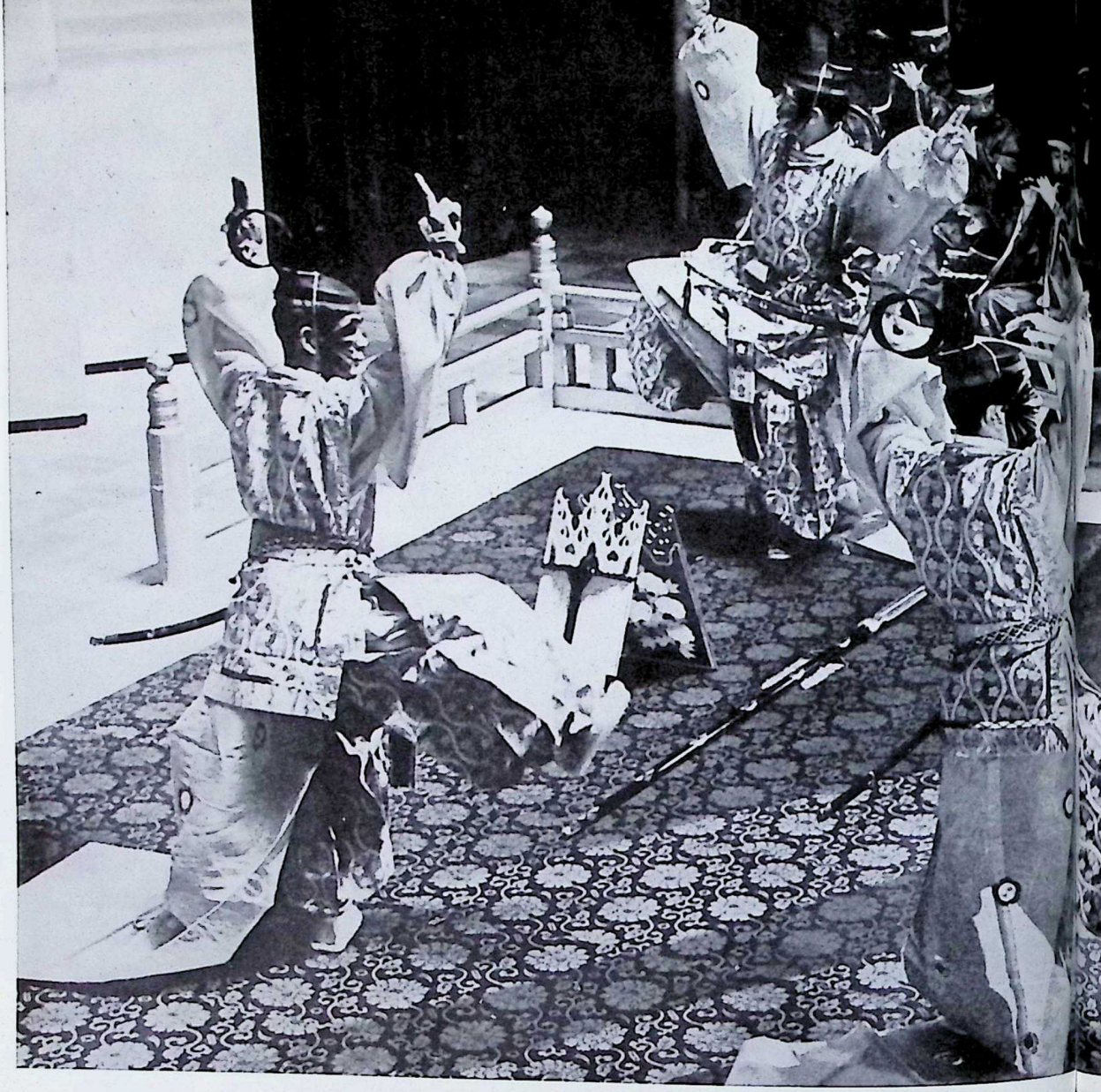
Local members visiting the Great Sacred Hall by chartered buses



A night view of the Oeshiki Festival

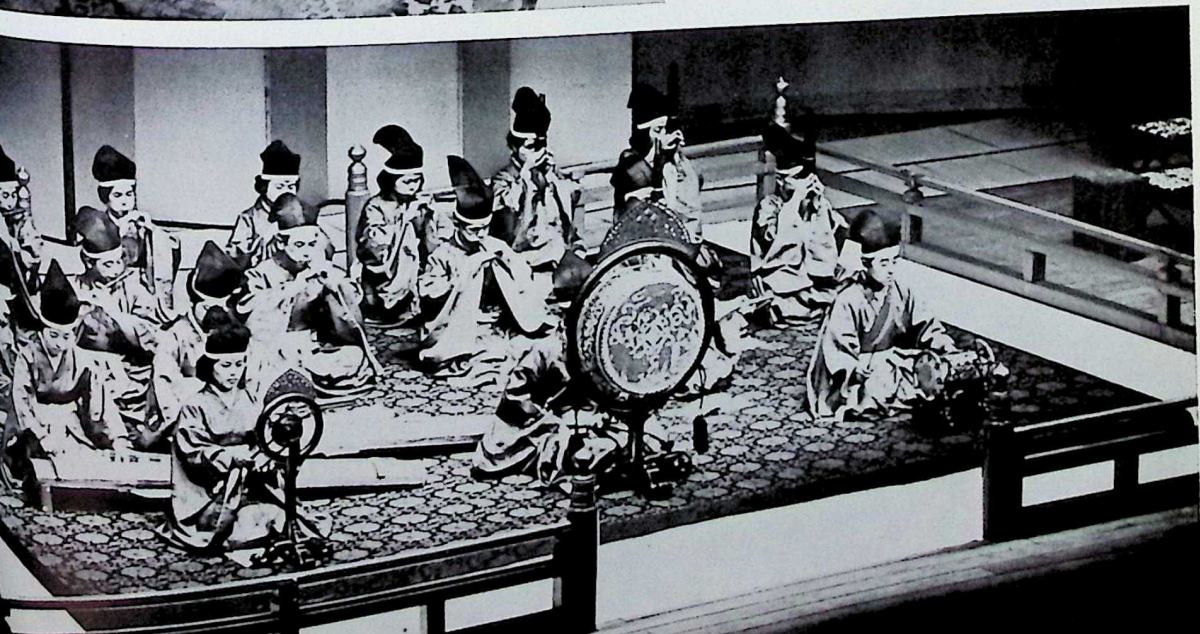


The Mandō parade on the Oeshiki Festival



The Group of Classical Music

Court dance and music by the Group of Classical Music



Members pouring sweet tea over the head of the image of the infant Buddha on the Buddha's Birthday

President Niwano doing the same on the Buddhda's Birthday

ACTIVITIES AND PRESENT CONDITION

Activities of a Living Religion

Missionary Activity of Members. The activities of this society, as the words of "Our Creed[a]" say, "... in the spirit of Buddhist laymen," have lay members as the subject. A lay member is a person who practises the Buddhist way without being in the priesthood and follows a calling and has his own family.

Anyone at any time can be a member of this society by "believing and practising the creed of the society, according to the regulations, and being registered in the members' list." An applicant for entry into this society needs to be introduced by a "godparent," and the new member is called "godchild." As parent and child have ties of blood, those who join the society, as a group of fellow believers in the Buddha, are bound by the *dharma*-relationship. Therefore, the godparent not only introduces a newcomer but, just as a parent brings up his child, continues to be the guardian and adviser of the godchild, a guide in the faith, and labors for his sound growth. The new member is introduced to the fellow members by his godparent, and gets new brothers, sisters and friends in the faith.

Missionary effort is one of the most important activities of a religious body. In this society missionary activity often begins when a believer and a non-believer by some chance come into contact with each other and have a talk together. As their contacts and relations grow closer, they become godparent and godchild, and reach a stage of mutual enlightenment. The missionary activity of this society is characteristic of the process.

In modern society we have countless occasions to be with and talk to people. We may chatter with our neighbor, speak to a friend in the train on our way to and from the office, take lunch with a colleague at noon. Hence there are endless occasions of contact between believers and non-believers.

In our society this occasion of contact between a believer

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a 会員綱領 (*Kaiin Kōryō*)

and a non-believer is the first step of conversion, and the believer's ordinary life is "nothing but a practice hall" where he practises the training of his own mind.

In Buddhism he who preaches the truth and leads men into a group of people who practise the way of truth is called "a good friend of the way (*zen chishiki*[a]). "In this sense every member of this society is a good friend of the way. Thus by preaching and promulgating the truth they pile up good deeds and experiences. Mutual self-enlightening and training among the members characterize this society.

Teaching the Truth. The activity of this society primarily is the practice of the Bodhisattva Way (*bosatsu-dō*[b]) which begins with training oneself, preaching the Law to other people and rendering service to the fellow members of the society and the people in the world.

Sakyamuni's life was solely dedicated to preaching and showing the truth, to Turning the Wheel of the Law(*tembōrin*[c]); the universal truth goes from one to the other on the right turn of the wheel.

The universal truth which was understood and shown by Sakyamuni is now, after the Buddha's death, explained by President Niwano in easy words for the members. While Sakyamuni said, "Behold ye," President Niwano, after his long experience, says in modern words, "Now, you see."

The members, who have comprehended the teaching given by President Niwano during their own training, can say to others, "Now, you see."

In modern society, "isolation" is a hotly disputed word. The loss of humanity and purpose of life is indeed something very deplorable. At this time men want more than at any other time "a living faith" to be taught others through personal experiences.

A truth taught by a believer, however small it may be, has an inestimable value to mankind.

The believers are requested to practise this telling of the truth whenever they come into contact with non-believers. Preaching the Law is an important activity which establishes the *dharma*-relationship with others, and it is a sacred work indispensable to the purification of human society. It is at the same time an important training which gives faith, hope and religious exaltation anew to the preacher of the Law himself, as Sakyamuni said, "The preaching

a 善知識 b 菩薩道 c 転法輪

of the Law is an immeasurably virtuous deed."

Kindness and Sense of Oneness Among Believers. Modern men have various interests and desires. Since the practice of the Bodhisattva Way plays an important part in freeing men from the sufferings caused by those interests and desires, it is important that the believers talk about their interests and desires among themselves and do not mind giving advice, direction and aid to the best of their ability.

One gets a great ease of mind and sense of satisfaction when he has someone who willingly listens to one's interests and desires. He gets still greater joy when while talking he finds people who have the same interests and desires.

He will be relieved of his sufferings just by receiving good advice and kind aid in finding an answer to the interests and desires he has had in the secret recesses of the heart. The kindness of fellow sufferers gives him redoubled courage to face his problems, and without fail produces a good result.

The mutual aid and discussion for the purpose of removing sufferings and troubles makes the group a real community of truly religious people, that is, a Sangha.

The many training institutions in the main cities throughout the country are the headquarters of this activity. These institutions are the places to give guidance in the practice of the Bodhisattva Way, and at the same time they are part of the home of the members, whose activity there occupies even the major part of their lives.

The Importance of Service. The campaign for the practice of the Bodhisattva Way by the members of this society begins with practising the Law in everyday life as well as telling of the Law to others and doing kind deeds to fellow believers and the people in the world. These activities require the members to use their spare time and labor in rendering service to others.

It is not easy for busy modern men to spare time and labor for others. However, when one asks seriously, "What do we live for?" and "How should we live?", he cannot find satisfaction in busying himself only with his own affairs.

It is said that man cannot live by himself, but he lives through the services he receives from others. However high the cultural and living level may be, he cannot be satisfied in a society without good human relations.

The more men are absorbed in material civilization and

inclined to selfishness, as in modern society, the more they need to know the importance of having the spirit of service which would rather do what pleases others than what pleases themselves.

The spirit of service is the oil which makes the wheels of human relations runs smoothly. It is essential for the solution of modern man's problems. Service not only remedies the pains of the receivers but even more those of the one rendering it.

Family Happiness and Social Reformation. A happy family and good human relations with one's fellow workers are the indispensable terms of man's happiness. As it is in modern society, not all families are leading happy lives. Intimacy among the family members, health, and stable finances are the terms of a happy family. All human efforts may be said to be directed towards these terms.

As to family happiness, he who has first in the family met with the teachings of this society must begin to practice the Law. Then it is desirable for all the members of the family to understand and believe the Law. At a believer's home, the symbol of the faith and the list giving the posthumous names of the deceased members of the family are on the family altar, the center of the family's faith. Thanksgiving to the ancestors by the whole family, the daily offering of water, flowers, tea and rice, the chanting of the sutra, and the practice of the Law bring happiness to the family.

It is said, "A true faith brings forth good fruit." Members must begin with making a happy family. Then they can apply the spirit of the Bodhisattva Way at home, to their work and to everything they come across, and so establish a pleasant place to work and a peaceful society.

Religious Cooperation Toward "Faith to All Men[a]"

The Great Dialogue. It is very gratifying to see in today's religious world a movement from exclusionism toward mutual respect and cooperation. This movement can best be seen in the facts that Pope Paul VI of the Catholic Church and Patriarch Athenagoras I of the Eastern Orthodox Church met in the spirit of religious cooperation, and our President Niwano was invited as a special guest to the Second Vatican Council in September, 1965, and had a private audience with the Pope. It can truly be said that the movement toward religious cooperation in the world is advancing at a high tempo.

a 国民皆信仰 (*Kokumin kai-shinkō*)

Ever since this society started, President Niwano has advocated religious cooperation for the peace of mankind, and the idea was realized to some extent when in 1951 more than one hundred religious groups were united into the Union of New Religious Organizations in Japan. Another league aiming at religious cooperation is the Religions League of Japan, covering all the religions in Japan: Buddhism, Christianity, Shrine Shinto, Sectarian Shinto and the New Religions.

In January, 1965, the Religions Center, Inc., was established under the leadership of the major Japanese religious bodies and of men of deep learning. This new organization has as its objective the realization of the ideal of "One World, One Mankind" and intends to develop religious cooperation on a larger scale.

The need for religion is emphasized by the world situation of today. Men have made great progress in the field of scientific civilization and are enjoying its benefits, but in the minds of men there is great uneasiness.

The political antagonism between the Eastern group and the Western group which is threatening the peace of mankind is basically a matter of the mind. Many of the problems of modern men result from an unbalanced mind which lays too much stress on material things and neglects the spiritual side of life. It is not until human civilization develops with the material and the spiritual in harmony with each other that the prosperity of human beings can be guaranteed forever.

There is a great significance in the foundation of the Religions Center, in the religious cooperation which it advocates and the slogan, "Faith to All Men."

This is the time for all the men of religion in the world to march forward, hands and hearts united, for the peace of the world.

It is quite natural that men of religion should consider their own God or Buddha the only absolute, but, in view of the original aim of religion and the way to attain it, they must have a common goal toward which they go to answer the ultimate quest of man.

When religions, in search of the solution to the problems men are confronted with, talk together openheartedly and honestly and with respect for each other, they will surely come to understand the necessity of religious cooperation. This meeting of religions was called "great dialogue" by a certain scholar of religious science. Today among the religions of the world this "great

dialogue" is growing from a whisper into a loud cry.

The Common Responsibility of Men of Religion. Human beings, standing on the threshold of the cosmic age, must not fail to hear the bell that rings in the arrival of a new era. Are we not entering an age when mankind unites in the spirit of religious cooperation, lives in a society rich both in material and spiritual things and the glory of mankind is extolled to the sky? True peace on earth will come when the movement of "Faith to All Men" becomes really worldwide.

This must needs be realized by all means, as it is what all mankind is wishing for, and this task is the common responsibility of men of religion.

This society, feeling its mission as a guiding and driving force in the movement of "Faith to All Men" on the basis of religious cooperation, endeavours to develop this movement from something merely national into a movement covering the whole world to prevent it from remaining empty words.

Organization and Missionary Work

Organization. This society, a religious juridical person by the Religious Juridical Persons Law, is called Risshō Kōsei-kai, the headquarters of which is located at 11-1, Wada 2-chōme, Suginami-ku, Tokyo.

At the headquarters which is the center of the faith of this society, the object of worship, the statue of the Lord Sakyamuni, the Eternal Buddha[a], symbol of mercy and truth, is enshrined in the Great Sacred Hall.

The Great Sacred Hall is the place where the main ceremonies are held under the leadership of President Niwano, where doctrines and lines of guidance are given, and the members are enlightened and confirmed in the faith.

The headquarters is not only the center of faith but also the central organ of management. Under the leadership of President Niwano, the board of directors and other departments decide and pursue plans to secure success in missionary activity.

The managing staff of this society consists of eleven trustees (one of them being elected chairman of the board of directors), thirty directors, two auditors, and several advisers.

The system of missionary work divides the country into twenty

a 本仏釈尊 (Hombutsu Shakuson)

dioceses, each of which has a church. The major cities in a diocese have branch churches as the headquarters of missionary work.

The full-time chief of a church and several assistant teachers take charge of the branch churches in the diocese.

A branch church, the headquarters of missionary work in the diocese, consists of a full-time chief, a treasurer, chief leaders of group counseling and lay leaders. Each branch church has a training hall set up as a place for missionary work.

At the training hall of a branch church daily group counseling, sermons on memorial days, occasional ceremonies and training courses are performed for the propagation of the doctrine and the confirmation of the faith of the members.

The society had, up to November 1, 1966, 173 branch churches in Japan and three overseas branch churches in Okinawa, Hawaii and Los Angeles. The membership amounted to about 2,000,000 in Japan.

A branch church is divided into regional counseling groups, which are divided again into smaller units.

A counseling group includes usually 300 to 700 families. They form the mass of believers in a branch church to take part in the functions of the society, in group counseling at the training hall and in missionary activities.

The smaller units are for regional activities, giving information among believers, rendering services, taking part in regional group counseling and discussions. There are units of usually more than ten families, and such of less than ten families.

A branch church includes still other organs such as the Men's Division, the Women's Division and theYoung Peoples' Division. The Men's Division consists of male members over thirty, and the Women's Division consists of female members over thirty. Both, in accordance with their abilities, apply themselves to the study of the teaching, to missionary work at their places of work, to making appeals to the intellectuals.

The Young Peoples' Division. We say, "We believe in the future." It is no exaggeration to say that the future is to be borne by young people, and the prosperity of mankind lies on their shoulders. In view of the age of the universe quite an important mission is imposed on them.

The Young Peoples' Division of this society started in August,

1948. After repeated changes in the organization, now every branch church has a very active Young Peoples' Division for young men and women under thirty. Under the slogan, "Let's be aware of the mission of youth and as pioneers of the age devote ourselves to constructing a peaceful world," they are devoting themselves to promulgating the Law at home and in the office and to practising it in daily life. Emphasis is laid particularly on self-enlightenment and missionary work at group counseling, on missionary visits and training meetings. Besides, social services, athletic training, cultural accomplishments are among their major activities.

The characteristic activities of the Students Section, and the regional Young Wives Section, Boys Section, etc. are included in those of the Young Peoples' Division.

As a member of the Young Peoples' Association of New Religions in Japan, they are taking part in the religious cooperative movement by having connection with the youth sections of other religious bodies.

Group Counseling. Group counseling is one of the activities peculiar to this society. A group of less than twenty persons sit in a circle, and a leader gives answers to their questions on religious experiences and all other problems they meet in social life. The leader, on the basis of the Law of the Four Noble Truths, shows every person the way to properly understand the faith and the solution of his problems. He teaches them not to neglect even a trifle in ordinary life but to set their foot on spiritual renewal and the practice of good deeds.

Group counseling is held every day at the Great Sacred Hall and the training halls of branch churches.

Such counseling is also held when neighbouring believers gather at a certain member's house or when a leader calls at a member's home.

The group counseling with its unique system and activity forms the core of the effort toward enlightenment.

Sermons. At the sermon meetings held at the Great Sacred Hall and the training halls of branch churches leaders and ordinary members with religious experience preach on their experiences and repentance.

These meetings are held three times a month on the memorial

days and also during conventions for the propagation of our faith. The real stories of believers' experiences contain plenty of the essentials of a truly living faith and move the audience deeply.

Missionary Visits. Members call on fellow members or non-members for a missionary purpose. The members talk about their religious experiences and deepen the fellowship between themselves. The events of the society are reported then and printed material is delivered.

The mutual visits of members and the talks on the Law offer to the visitor and the person who receives him many joyous topics, a chance of mutual aid, advance in the faith and improvement in character.

Group Worship. The significance of group worship at the Great Sacred Hall, the center of faith of this society, lies in the training as members of a group.

The ordinary training of believers consists in the activities at the training hall of a branch church and at the smaller units. A group of fellow members participating in these activities make a few days' trip to the headquarters to pay homage to the object of worship of this society, to attend President Niwano's sermon, to practise chanting the sutra, group counseling, etc. This trip is an important practice in which the members live together the whole time and understand the faith of this society through their own experiences.

Convention for Propagations. The headquarters, church or branch church hold conventions for propaganda at public institutions, such as public halls or gymnasiums in the major cities of the country. A sermon of President Niwano, ceremonies, talks on experiences occupy the main part of the programs. Each convention has an audience of thousands or tens of thousand of believers and non-believers, and powerfully influence the masses of regional communities.

Missionary Work through Literature. The periodical publications are *The Kōsei Shimbun* (weekly), *The Kōsei* (monthly), *The Kōsei Graphic* (monthly) for all members, *The Yakushin* (monthly) for youth groups, and *The Kōsei Times* (monthly in English) for overseas members. All of these publications are available to the general

public as well. Their contents cover sermons of the President, commentaries on the doctrine, religious experiences, news, hobbies, personal consultations, directions given to members, all positively serving to show what the society is and to propagate the true Law.

Besides these periodicals, President Niwano's works, *A New Commentary on the Lotus Sutra*, *A New Interpretation of the Three Hokke Sutras*, *How Can We Live as Men*, *Travel to Infinity* and *Return to Humanity* were published. These volumes were welcomed by not only the members of this society but also by others as a modern interpretation of the essence of the Lotus Sutra and a guide to men living in the modern world.

Selected Sermons of President Niwano, *The Significance and Use of the Law of the Four Noble Truths*, *True Meaning of Buddhism*, a text for the study of the doctrine, along with various texts and other books necessary for the promotion of religious sentiment, were occasionally published.

A number of books were published for general readers, for example, books on religion and Buddhism, books for women, families, children, a series of essays by top level men of various fields in Japan. Among the Kōsei Modern Books the Japanese edition of *Living Buddhism in Japan* compiled by the International Institute for the Study of Religions was selected by the National Library Association as one of the recommendable books, and many others became bestsellers.

All these publications are printed by the Kōsei Publishing Company (Kōsei Newspaper Company) and are distributed or sold through the propagation system of the churches and branch churches and at ordinary bookshops. Missionary activity through the publications of this society not only helps individual improvement in character but also does much to the growth of systematic activities in branch churches, counseling groups and other units, and the development of spiritual culture in the world in general.

Missionary Work through Audio-Visual Activities. The great Sacred Hall is equipped with a close circuit television system which broadcasts the ceremonies going on at the platform and other activities in the building to the television sets on each floor and in each room.

Films are also often used as means of propagation. "Kōsei

News" which introduces the various institutions of this society, activities of branch churches, topics of the members throughout the country, and "Kōsei Slide" along with feature films and slide stripes made by film companies are shown at the headquarters, branch churches, and particularly to the members in the mountains. They welcome the films as a kind of spiritual food which deepens their faith.

Tape-recorded sermons by President Niwano made on various occasions, lectures on doctrine and personal religious experiences are distributed to the branch churches and other institutions to be broadcasted.

Radio propaganda is also undertaken throughout the country by NBC and other commercial broadcasting stations, whose "Faith Hour" and "Another Cheerful Day" try to give, not only to the believers but also to the people in general, a guide for life and the reality of social problems by showing the teachings of this society.

Another means of propaganda is music. At the headquarters we have the Kōsei Classical Ceremonial Music Group, the Kōsei Brass Band and the Kōsei Chorus Group. They present performances at the events of this society and also of the world in general, and at the institutions for the needy with the intention of fostering religious sentiment and establish better relations with the world through music. Moreover, they often hold concerts for music lovers.

Each branch church has a chorus group of the Young Peoples' Division and a brass band of boys and girls, which also help to improve the characters of their members. At certain events, they also perform in public. Besides, dramas on the life of the Buddha, on Buddhist history and personal experiences are presented with a missionary purpose.

Study of the Doctrine. As said in the words of "Our Creed," the members are required to understand the fundamental Buddhist way of salvation and to undertake both the practice and study of the teachings on the basis of their faith.

For the propagation of the doctrine and the improvement of the qualities of believers and missionary workers, there is a qualification system for missionary workers and young leaders. The former is applied to members over thirty and the latter to those under thirty years of age.

According to the regulations, the members attend the training

courses held at the headquarters, a church or a branch church and take the required training. Licenses are given to those who have succeeded in the examination.

The qualification for missionary workers begins with the grade of Assistant Teacher, and then rises to that of Associate Teacher and at the end to that of Teacher. The qualification for young executives starts at the fifth grade and goes up to the first grade.

The third grade young leader corresponds to Assistant Teacher, the first grade young leader to Associate Teacher. When a young leader reaches thirty he automatically assumes the corresponding place in the ranks of missionary workers.

The qualification system provides the members with a solid understanding of the doctrine and a confirmed faith, but does not make any discrimination as to their missionary activities. Every member, qualified or not, may participate in missionary activity as one who is practising the Bodhisattva Way.

The examination for qualification is given once a year at each church and branch church. Tens of thousands of members always try.

The Kōsei Baseball Team. The baseball team was organized in April, 1952, by volunteers of the staff with the purpose of bringing up good members of society through the study of the Lotus Sutra in baseball play, the favorite sport of young people in Japan. The team, now counted as one of the three big non-professional teams of Tokyo, has taken part five times in the inter-industrial tournament, one of the two great tournaments among non-professional teams, and for the first time last summer in the inter-city tournament. The cheering party of the believers, greatest in number since the tournament began, drew unusual attention. The characteristic of the team lies in its spirit: "No one can be a hero merely on the ground. He is a member of society before he is a player. Only a good member of society can be a good baseball player."

The Kōsei Martial Arts Society. This group was formed in February, 1957, by volunteers of the believers with the purpose of both physical and mental training through the practice of the martial arts of Japan. Now at the fully equipped Kōsei Martial Arts Hall volunteering believers and the students of Kōsei-gakuen

are practising *kendō* and *judō*.

The martial arts meetings held twice a year in spring and autumn, with authorities in this field and outside groups participating, do much for our relations with the world and the cultivation of the character.

Social Works

Along with its original mission to propagate the True Law and create a better world, this society is undertaking a number of social work projects[1] for the benefit of the general public.

Kōsei-gakuen. The original aim of this school system lies in cultivating religious sentiment and in giving an education not biased in favor of reason only, but it also lays emphasis on emotion and character-building, on a healthy body and mind to contribute to the establishment of a peaceful world.

Kōsei-gakuen was authorized to open in August, 1954. At present it consists of Kōsei-gakuen High School and Middle School, both for boys, Kōsei-gakuen Girls' High School, Kōsei-gakuen Girls' Middle School and Kōsei-gakuen Kindergarten.

On the establishment of Kōsei-gakuen President Niwano said:

> When Risshō Kōsei-kai establishes an educational institution, Kōsei-gakuen, according to its original mission to propagate the True Law and create a better world, I hope that the students are educated in all subjects including religion. This will imbue them with the sense of gratitude and make them responsible members of society.

The President's words have been kept as the principle and tradition of this school system in the mind of the students and the graduates for more than ten years since the foundation. It is more and more esteemed as a place of true and living character-building in the modern world.

The motto of the school is: "Exert yourselves both in practice and study: without these, there is no Law!" (St. Nichiren.)

"The Law is the teaching by which human character is completed, i.e., Buddhahood attained, and a peaceful world, the Pure Land, is realized. Practice and study are the ways by which we learn the teaching. They cannot be separated and belong together like the wheels of a car and the wings of a bird, and you must excel in both of them." (From a speech of the Principal.)

1 Statistics as of November 1, 1966.

(*For boys*)

Kōsei-gakuen High School

Kōsei-gakuen Middle School

Location: 6-29, Wada 2-chōme, Suginami-ku, Tokyo
Area of Site: 42,975m²
Floor Space: 8,920m²
Dormitory Floor Space: 1,841m²
Staff: Teachers and Instructors 77
Clerks 25
Total 102
Students: High School 1,683
Middle School 287
Total 1,970
Date of Foundation: April 1, 1956

(*For girls*)

Kōsei-gakuen Girls' High School

Kōsei-gakuen Girls' Middle School

Location: 270 Kyūden-chō, Setagaya-ku, Tokyo
Area of Site: 17,068m²
Floor Space (including dormitory): 6,600m²
Staff: Teachers and Instructors 67
Clerks 36
Total 103
Students: High School 1,482
Middle School 359
Total 1,841
Date of Foundation: January 11, 1955

Kōsei-gakuen Kindergarten

Location: 370 Kyūden-chō, Setagaya-ku, Tokyo
Area of Site: 9,090m²
Floor Space: 1,620m²
Staff: 21
Classes: 10
Children: 411
Date of Foundation: January 11, 1955

Kōsei Library. This library was inaugurated in July, 1953, as a part of the cultural activities of this society. At the time of its foundation, the books contributed by Dr. Baiyū Watanabe and many other persons occupied the greater part of the library.

However, with the aid of the headquarters it acquired many good books on religion and other popular fields and thus became better equipped. It is now regarded unique as one of the few private libraries.

The library is open to everyone without charge, and the well-equipped reading room is used by many people. One can take books outside the library simply by registering them. The library not only possesses books and related materials, but also holds lecture meetings on religion and culture, and circulates the publications, *Kōsei Library News*, *Library Monthly News* and the pamphlet, *Introducing New Books*.

The following is an outline of the library, based on the report for 1965:

Location: 2-8, Wada 1-chōme, Suginami-ku, Tokyo
Staff: Librarians 6
Others 6
Total 12
Reading Rooms: 2 (one for adults, one for students)
Chairs: 120
Books: 48,300 volumes (as of March, 1966)
Annual increase of books: 3,870 volumes
Magazines: 161
Newspapers: 25
Registered persons: 1,298
Books lent out: 3,193 volumes
Open : 281 days a year
Visitors: 19,285
Open: From 10 a. m. until 5 p. m.

Kōsei Hospital. "The diseases of the mind" are healed by faith, and "the diseases of the body" are cured by medical treatment. This is the principle of this society as a Buddhist movement in the modern world. It is said that Sakyamuni had an excellent court physician called Jivaka. If religion and medical science fulfill their own functions, they cannot contradict each other, for they both relieve men from sufferings.

Kōsei Hospital was established in August, 1952, as a part of our social work. When the hospital started, it had only five departments: the departments of internal medicine, pediatrics, surgery, obstetrics and gynecology, and dentistry, a staff of 31 including the director, and 23 beds. With the generous aid from the head-

quarters the hospital gradually expanded, and in 1959 it became a general hospital. At present it undertakes, besides medical examinations, health consultations, courses for mothers, diet consultations, vaccinations, mental tests for children, mass medical examinations, etc.

Authorized as an institution for practical training in child care and medical treatment of children, emergency treatment, medical treatment, and basic nursing, this hospital is known for its modern equipment, cheap rates and kind care.

Location: 25 Hongō-dōri 3-chōme, Nakano-ku, Tokyo
Area of Site: 5,808m²
Floor Space: 13,011m²
Wards: 96
Beds: 338
Staff: Doctors 54
Medical Technicians 58
Nurses 164
Clerks and others 148
Total 424
Departments: Internal Medicine, Pediatrics, Surgery, Obstetrics and Gynecology, Orthopedics Ophthalmology, Otolaryngology, Urology, Dermatology, Dentistry, Radiotherapy, Narcotherapy and Medical Social Service.

Kōsei Nursery School. As a part of its social work this society continued during World War II and in post-war time its efforts to rescue war orphans by giving them material and, at the same time spiritual support and consolation. It was in November, 1949, that the Kōsei Nursery School was established as the first of the social service institutions of this society.

The purpose of this institution is to take charge of those children falling under Article 24 of the Children's Welfare Law, and thus lessening the burden of their guardians. Further it aims at helping the sound growth of the body and mind of children and at laying the foundation for a good character.

Though this is an institution affiliated with a religious organization, it tries to be free from religious formalities and bias in bringing up children. On the other hand, however, it is characteristic of spiritual guidance in a broader sense to cultivate the sense of

gratitude and mutual aid in everyday life which is led in a religious atmosphere.

Location: 15-9, Wada 1-chōme, Suginami-ku, Tokyo
Area of Site: 891m²
Floor Space: 415.8m²
Outdoor Playground: 580m²

Capacity:	Nursing infants	11
	Children	129
	Total	140
Staff:	Chief	1
	Nurses	10
	Cook	1
	Doctor	1
	Total	13

Kōsei Aged People's Home. This institution was established as a social welfare enterprise in November, 1958. As the late Mrs. Myōkō Naganuma was particularly interested in educational work and establishing institutions for medical treatment and old people, it was built in her birthplace, Shidami, Kazo City, Saitama prefecture.

The principles of this home provide that members over 60 years of age who are not able to earn their living for themselves can stay here without any charge and receive guidance in the Law. As this is a place where helpless old people may find a cheerful and happy life, the utmost care is taken for them to spend every day safely and in a warm and religious atmosphere. They get up, clean the house, take their meals etc. by schedule and are living together peacefully giving and receiving aid from one another.

Location: 2334 Fuka-machi, Shidami, Kazo City, Saitama Prefecture
Area of Site (including hills): 17,949m²
Floor Space: 599m²
Capacity: 30

Kōsei Park Cemetery. This modern park style cemetery was inaugurated in May, 1951, in the northwest of Tokyo at a beautiful place for the souls of the ancestors to rest.

In the cemetery there are the mausoleum of Mrs. Myōkō Naganuma, graves of the members' families, a Prayer Hall, a Stupa for Unknown Souls, a Stupa for All Souls, a Training

Hall and a Resthouse.

The Prayer Hall is the first building of the headquarters which was removed from 15-1, Wada 1-chōme and rebuilt here. The Stupa for Unknown Souls was built for the repose of those who died in World War II.

The mausoleum of Mrs. Myōkō Naganuma is always filled with incense and flowers offered by the visitors. At the spring and autumn equinox many members visit here in groups.

At the request of members a plan to expand this cemetery is being worked on.

Location: 10 Nagakubo, Imokubo, Yamato-machi,
Kitatama-gun, Tokyo
Area of Site: 105,600m²
Lots for Graves: 5,600
Staff: 13

Fukui Kōsei Gakuen. Each branch church from the beginning has an institution more or less working as a children's home. As the interest in the education of children encreased, the branch churches in the major cities began to have kindergartens.

As a model case, the Fukui Branch Church, under the Hokuriku Diocese, set up a musical class in 1964, and, in 1965, it started a kindergarten belonging to Fukui Kōsei-gakuen. It is expected hereafter that the other branch churches in the major cities in the country will have kindergartens, which will promote the religious education of children.

Location: 97 Ippongi-cho, Fukui City, Fukui Prefecture
Area of Site: 660m²
Floor Space: 99m²
Staff: 7
Capacity: 80

Welfare Facilities, etc.—Masutomi Kōsei Villa For the recreation and health of the members this villa with a radium spa was built in a restful place in the mountains. It is frequented by many members.

Location: 5809 Obi, Sutama-machi, Kitakoma-gun,
Yamanashi Prefecture
Capacity: 30
Date of Inauguration: July, 1957

Kōsei Scholarship Association. After the death of Mrs. Myōko Naganuma, who was deeply concerned about the education of youth, this association was founded with the memorial gifts amounting to 10,000,000 Yen.

Location: 11-1, Wada 2-chōme, Suginami-ku, Tokyo
Applicable to: Students of colleges, high schools, and middle schools
Date of Foundation: January, 1958.

DUTIES OF THE MEMBERS

The words of "Our Creed" contain the essential duties of members of Risshō Kōsei-kai:

We, the members of Risshō Kōsei-kai,
under the leadership of our revered teacher, President Niwano,
recognize the essential way of salvation in Buddhism
and pledge our best efforts, in the spirit of Buddhist laymen,
to perfect our character and realize in our lives the Bodhisattva Way.
To this end, by improving in knowledge and practice of the faith,
in personal discipline and in leading others,
we will endeavor to realize a state of peace
for the family, the community, the country and the world.

Recognition of the Essential Way of Salvation

"... *under the leadership of our revered teacher, President Niwano* ..."

President Niwano of Risshō Kōsei-kai always guides the members on the basis of the doctrine of Fundamental Buddhism as taught by the Lord Buddha himself. He guides them not by the authority of a president but by the authority of universal truth.

"... *recognize the essential way of salvation in Buddhism* ..." This phrase means nothing but the recognition of the essential way of salvation grounded on truth. Then, what is meant by the essential way of salvation grounded on truth?

It can be attained through neither some magical spell nor prayer for salvation, but only through reflection on one's own mind and deeds in the light of the Law and the improvement of one's wicked mind and deeds in accordance with the Buddha's teachings.

The essential teaching is the "Law of the Four Noble Truths" presented in the chapter on doctrine. First comes the "Truth of Suffering," by which one must realize one's present problems and the accompanying sufferings in order to face them in a positive way. Next comes the "Truth of Cause," by which one must seek for the real cause of suffering in a proper way. The Buddha

teaches that all phenomena in this world arise not accidentally but from certain causes under various conditions. Accordingly, it is essential for us to seek for and recognize the cause of our sufferings. *Musubi* (=to get in touch) is the special term for it used in this society. After discovering the cause one has to proceed to the practice in order to do better, that is, devote oneself to the Buddhist practice, as shown in the "Truth of the Path." Thereupon one will succeed in attaining good results, a really peaceful and happy state of mind with all sufferings eliminated, as stated in the "Truth of Extinction."

The power to save all sentient beings lies in truth itself. Truth, therefore, understood intellectually, is a universal law, but understood emotionally, it is the embodiment of mercy. In spite of the fact that we live by truth and are nourished with mercy, we do not think of it, but moan and groan with suffering without accepting mercy, because our mind is clouded with ignorance and craving. Accordingly, truth assures us that we shall be able to attain, without fail, a happy peaceful state of mind, if we control our cravings by daily practice.

The Lord Sakyamuni is the one who realized this truth and taught us his doctrine, and the Buddha Sakyamuni, our object of worship, is the Law and Truth, promising his great mercy in saving all sentient beings.

President Niwano of Risshō Kōsei-kai offers his absolute devotion to the Buddha Sakyamuni, who realized Buddhahood for all eternity, and tries his best incessantly to inform not only the members of this organization but all mankind of the essential way of salvation through the Buddhist practice taught in the doctrine of Fundamental Buddhism as revealed in the Lotus Sutra.

The doctrinal seminar of Risshō Kōsei-kai is a primary place for practice in order to learn the Buddhist essential way of salvation, and the *hōza*, explained later, is an indispensable place for practice in order to approach concrete problems.

Practice as Buddhist Laymen and Its Aim

"*... in the spirit of Buddhist laymen ...*" Roughly speaking, there are two ways of practice in Buddhism. One is the "way of monks," which is the way of entering into monkhood to dedicate the whole life to the Buddha and his teachings. The other is the "way of laymen," in which one does not renounce one's secular life as

a member of a family or society, but has recourse to the Buddha and his teachings, proclaiming the message in one's own place in society and trying to build up a happy world together with others.

Risshō Kōsei-kai follows the latter way. Accordingly, each member has a duty to try his best in his own place in society, and endeavor constantly to live in accordance with the Buddha's teachings, proclaiming the message through his deeds to as many beings as possible.

The spirit of lay Buddhism and the mission of Buddhist laymen lies in guiding not only sufferers but those who live an insignificant life by teaching them the proper way of human existence and life. It is nothing but the spirit of Mahayana, the Bodhisattva Way. Therefore, once the spirit of lay Buddhism permeates every corner of social life, society will be purified, and eventually peace will be realized in this world.

"*... to perfect our character ...*" To become a Buddha is a Buddhist expression meaning "perfection of character." As Buddha means "The Enlightened One by Universal Truth," so "to become a Buddha" means the union of one's life with this same Universal Truth, or in other words, to live a life in accordance with Truth. There lies the aim of the faith of Risshō Kōsei-kai.

Perfection of character is based on the assumption that man has originally a character. "Buddha nature" is a Buddhist term for man's character. It means that man possesses the same character as the Buddha, and Buddhism assumes originally that all sentient beings have this Buddha nature. The way of practice for revealing the Buddha nature and becoming a Buddha consists in the practice of the Bodhisattva Way.

"Seeking upward for *bodhi*, and teaching downward all beings" is a familiar Buddhist saying. "Seeking upward for *bodhi*" means the perfection of the individual, which, however, cannot be separated from society, and therefore its complement is the phrase, "teaching downward all beings," that is, to teach people in society, to purify and make society itself better. It is nothing but the essence of Buddhism. The perfection of the individual is a motive force for purifying society, while a merciful mind set on purification of society is a strong power in one's efforts for self-reflection and perfection of character.

The Lord Sakyamuni is the one who revealed and cultivated

his Buddha nature to perfection and showed a model for becoming a Buddha.

The real practice of the Bodhisattva Way consists in both the spirit of lay Buddhism and the perfection of character united into one ideal.

Personal Discipline

"... *improving in knowledge and practice of the faith* ..." The Buddhist faith lies in devotion to the Three Treasures, namely, the Lord Buddha, the *Dharma*, the universal Law of his teachings, and the *Sangha*, the community of believers closely united to proclaim the Law to the world.

The more members a religious organization has, the more needed are a distinguished director and leaders to cooperate with him. They are indispensable for organizing many believers into a great organization.

In Risshō Kōsei-kai, with President Niwano as our teacher, numerous members pledge their efforts in daily practice for the goal of happiness, thanks to the late Mrs. Myōkō Naganuma, who devoted her life to assisting the President, and many leaders who do their best in respecting the President, and learning and practising the Way.

Standing on this faith one must endeavor to improve in the knowledge of the fundamental Buddhist teachings, the essentials of religion and the practice of the Bodhisattva Way. Knowledge and practice belong together like two wheels of a carriage, or two wings of a bird. They are complementary, and form a cycle of learning and doing, doing and learning for constant improvement.

"... *in personal discipline and leading others* ..." In order to lead many people to the true teaching one must learn and give to others what one has learned. By teaching others one will come to realize one's own lack of understanding, and at the same time one will be driven to practising what one has taught to others. The self is improved by teaching others, and by improving the self one's merits for others are made greater, because the Law is revered. Accordingly, in leading others to the Law, it is necessary to contemplate on the Buddha, to devote one's self to the Buddha, and enter into the selfless state of mind to lead others to truth and salvation.

The Bodhisattva Way for the Realization of World Peace

"... we *will endeavor to realize a state of peace for the family, the community, the country, and the world.*" Needless to say, human society consists of many individual people. Therefore, *michibiki* (=guidance) is necessary for every human being, which does not exist separated from others. He is related, in different degrees, to family, society, country and world.

Accordingly, as family, society or country do not exist apart from the individual, the character of the individual is the basis for building a better family, society or world. The more enlarged is the field of action, the higher must be the individual character.

"Family attainment of Buddhahood" is a Buddhist designation for an ideal peaceful home consisting of members of perfect character. Nobody but those who love their family wholeheartedly, can devote themselves to personal discipline.

Therefore, love for neighbors, mother country, and mankind is a motive power for building a peaceful society, country and world, and here lies the Bodhisattva Way based on self-practice.

In Risshō Kōsei-kai the practice of self-discipline (the reshaping of the mind) and family attainment of Buddhahood have been taught with emphasis since the beginning. Family attainment of Buddhahood has been realized and family problems have been solved by reflecting on one's own ignorance and making family problems food for self-reflection, by recognizing the Buddha nature in oneself, and practising the Bodhisattva Way based on this recognition. Happiness in the family is a basis for its members' social activity, and social action caused by a family's attaining Buddhahood a motive power for the purification of society. Without this basis any supreme message sounds like a dog's barking in the distance.

This is the viewpoint of President Niwano, calling for the purification of politics and missionary work for all beings and acting as a promoting power of the Union of the New Religious Organizations of Japan and the Religions Center in Japan.

He always teaches the members of Risshō Kōsei-kai:

> We, the Japanese, are given the responsibility and mission to save the world in its great crisis and realize true world peace. Because we started the Second World War, whatever excuse we may have had to cause great damage to the whole world, we have

not made up for this damage in a satisfactory way.

It is only the Japanese that experienced the formidable atomic bomb, the terror of mankind, and still shudder when we think of the misery this weapon can bring to the world. No other country besides Japan has a right — though not a honorable one — to tell the world how dreadful nuclear weapons are.

In this connection we must try, as a result of our self-reflection, to make our country a peace-loving one, and then also the other countries of the world. I even ask the youth, who had nothing to do with that war, to realize this grave responsibility and mission and try to fulfill it, in cooperation with the older generation.

In order to reach this end none will do but a religious force. Peace can never be given to our country or the world, without a positive sense of self-sacrifice and personal responsibility.

We have quoted the above message since we believe it shows the true duty for our members and, therefore, must be listened to humbly.

On Ancestor Worship

A senior high school student once asked a leader of Risshō Kōsei-kai, "Why do you always tell us to respect our parents or thank our ancestors? Why must we do so?"

Thereupon, the leader asked a counter-question, "What do you think of 'filial piety'?" Then he answered, "I do not think it necessary, for I never asked my parents to bring me into this world. I may go too far, if I say they brought me into the world at their will, but had not looked forward to my birth enthusiastically since I had come as a fifth child. Even if I were their enthusiastically awaited only child, I wonder what would be its significance for me."

Indeed his argument has a superficial logic. There is none among us who asked his parents to be given birth and, in consequence, was born. We happened to be born in such and such a family. If we are pretty satisfied economically, physically, and spiritually, there will not be many complaints, but if we are handicapped in some way, there will be heard such complaints as, "Why did you give birth to me?" "How irresponsible my parents are!" etc.

The leader, agreeing with the boy for once, continued the conversation in this way:

"Yes, you have reason to ask such a question. I myself never asked my parents to give me birth. Since they gave me birth at

their will, it was their obligation to bring me up, send me to school, and give me food. You do not need to be a filial son, whatever advice you are given. By the way, do you have a good time at school?" The boy answered, "Yes, in a way, I dare say." Then the leader said to him, "As you are happy at school, you feel your life worthwhile living, don't you?"

The boy nodded affirmatively. The leader, therefore, told him of the significance of life in various aspects, the structure of society, the preciousness of life, and so forth. The boy, having listened to the leader, could feel a great joy in life, in the recognition of the significance of human life.

The leader, without delay, presented him with a new problem in this way:

"Now, you see, how splendid our life is! It is more splendid than you have realized at your early age, for there are many who spend their whole life without such realization.

By the way, I have a question to ask you. You could not feel such joy if you were not alive now. If it was not your will to have come into this world, who caused you to do so? It is impossible for you to be born without some will, I guess."

Not answering the question put to him, the boy said, "Now I see filial piety is not something to be forced on a man but something natural for man to practise. I have never thought in that way, for I did not appreciate my life fully. The real recognition of this world including myself has given me this understanding. I promise you that I will do my best to study and better myself to thank my parents more and more."

As may be seen in the above conversation, it is natural for man to thank his parents and perform filial duties wholeheartedly. There is no difference between filial piety and ancestor worship. It is originally an act of expressing thanks, in which a grateful mind is extended from parents to grand-parents, from grand-parents to great-grand-parents, and so on, infinitely to the most remote ancestors.

This grateful mind, extended chronologically, may also be directed to every object in one's surroundings as a true development of the Bodhisattva Way. If it is universally practised, the world will never fail to be a peaceful and cheerful community. This is the real significance of our ancestor worship.

On Hōza or Group Counseling

What is Hōza? *Hōza* plays such an important role in our practice that it is often said that *hōza* is the life of Risshō Kōsei-kai.

Hōza has two meanings in our organization. One is the *hōza* used as an organizational unit for mission work. In Risshō Kōsei-kai each branch church consists of *hōza*, ranging in number from two or three to twenty, and each *hōza* consists of five to ten groups (*kumi*). A leader is in charge of a *hōza* to direct the members belonging to it.

The other meaning of this word is the *hōza* as a place of practice for all members. It is organized with the *hōza* in the first sense as a core. If a member says, "I am going to the *hōza*," or, "I sit in the *hōza*," the word is used in this latter sense. Also in the saying, "*Hōza* is the life of Risshō Kōsei-kai," quoted before, it is used, of course, in the latter sense.

In the following we shall discuss *hōza* only in the latter sense.

The Form of Hōza. *Hōza* is mainly a place for individual counseling. The number of participants is not supposed to exceed twelve. If there are more, satisfactory counseling becomes impossible. Some special cases excepted, individual counseling does not mean private counseling between two persons. Ordinarily the counseling is done in a group with people listening to the counseling given to a fellow participant so that all in the group may derive some benefit from it.

Hōza is developed as the place of practice for both the leader and the lead. The group members sit in a circle for close communication with the leader in the center, with about ten participants in one *hōza*. As the *hōza* expands, it may be divided, and the leader appoints a temporary leader from among the group leaders (*kumi-chō*) to direct the new group.

The Contents of Group Counseling. In group counseling are raised the personal questions of the participants, physical, spiritual, economic, problems of human relationship at home, in the office, etc., which occur directly to every participant. Recently, however, there is a tendency to discuss such problems as religion and politics, religion and education, religion and business, etc., mainly in *hōza* of the associations of students, young men, adults or women. Problems

for group counseling vary so greatly that it is extremely difficult to handle them. In any way the central aim of *hōza* lies in teaching the individual the true way of life.

The Basis of Group Counseling. Now we will proceed to discuss the basis of group counseling; for the method of group counseling is not left to the liberty of the leaders but has to follow uniform rules.

Among the numerous teachings of the Buddha the one of the Four Noble Truths, already explained in the section on doctrine, brings in the problem of suffering and reveals its solution.

First, we must listen to a suffering person to understand his suffering and make him recognize the actual situation of his suffering. Secondly, we try to find out its cause through the Law of the Ten Suchnesses or the Law of the Twelve-linked Chain of Dependent Origination in order to make him understand clearly which of his thoughts or deeds is the cause of his suffering. Thirdly, by reflecting on the wicked thought or deed on the basis of the Laws of the Eightfold Path and of the Six Perfections, we must teach him how to transform a wicked thought or deed into a good one. After that he is to put into practice what he has been taught about his personal discipline in order to be a good member of his family as well as of society. He can thus attain the merit of good deeds which will incur a calm state of mind with sufferings extinguished.

Accordingly, if it is said that suffering has ceased, it does not mean that he has regained the state in which he was before the suffering, but that he has made some spiritual progress using his suffering as a stepping stone. Here lies the true meaning of the essential way of salvation sought in this organization. One can expect no immediate benefits from prayer or practice, but a gradual influence of one's own practice on the family and society. This is the essence of the teaching of Risshō Kōsei-kai.

Necessity of Group Counseling. Such group counseling is open not only to members of this organization but to any man. The truth revealed to the Buddha in his enlightenment applies universally to anybody, anywhere, that is, his teaching of great mercy extends to all suffering beings, and is never limited to a particular circle.

It is, however, impossible to give to those who do not want to receive. We can draw a horse to the water but cannot make it drink unless it wants to drink.

Among the members of Risshō Kōsei-kai those who are willing to put into practice what is taught will become happy, but those who are not will have difficulties in becoming happy. A good effect can also be found among non-members, who follow the teaching of this organization and try to put it into practice.

True happiness lies in not only one's own salvation but in sharing experiences and the joy at the sight of others saved and made happy. This is the spirit of the Sangha, the congregation of people closely united who have recourse to Sakyamuni Buddha and his teachings, hold up the Law according to the original will of the Buddha, and proclaim it to make the world a peaceful and comfortable place to live in. To join in this organization or its group counseling means to join the Sangha in the above sense.

Place and Time to Hold Group Counseling. Finally, we have to explain where and when group counseling is held. It takes place every day from about 9:45 a.m. (after the morning service which begins at 9:00 a.m.) to 3:00 p.m. at the headquarters in Tokyo and at the practice halls of the branches. Several times a month a circuit session is held at a member's home for those who cannot attend the regular sessions. A night session is held at a member's home from 7 to 9 p.m. for those who work in the daytime. Members belonging to the Young Peoples' Division or Men's Division use these night sessions to become better members of society.

In this way, group counseling is in action day and night, and it is no exaggeration to call it the original spring for the mission work of Risshō Kōsei-kai.

Invitation to Michibiki or Mission Work

Why did the Lord Sakyamuni Preach the Law? Risshō Kōsei-kai lists *michibiki*, or mission work, as one of its important practices. It is an activity arising out of the wish to share with others the joy of being saved through the Law.

Before discussing the mission work, let us consider why the Lord Sakyamuni preached the universal truth.

Sakyamuni was born as a prince to the Sakyas 2,500 years ago, as stated in his biography in the section on doctrine. Physically he was of the same nature as we are, and when only seven days old he was bereaved of his mother. Brought up by a stepmother, he lived a luxurious life and got married to a beautiful bride. He,

however, renounced this worldly life soon after the birth of his son, leaving his palace and the status of a prince.

After his Great Renunciation, Sakyamuni carried on all kinds of ascetical practices. However, in spite of all he failed in attaining real enlightenment, and it was under a *bodhi*-tree by the Neranjarā river that he was finally enlightened.

Why did the Lord Sakyamuni renounce his noble status and undergo such practices? Because, impressed greatly at the sight of suffering people, he was thinking of a way to rid the human world of sufferings. After a long strict discipline the Lord Sakyamuni received enlightenment. Born into a human form and as a human being, he observed the world of man as it was and sought the answers to such questions as these: "Why do we suffer?" and "How can we get rid of sufferings?" He preached the truth revealed to him to others in order to save them.

Everybody seeks for happiness, but not a few go in the wrong direction. It may be said that they do not know what real happiness is, and therefore busy themselves with worldly matters. Man knows the least about himself. He can see others with his eyes, but not himself. Since he cannot look at his face, his most exposed outward self, it is natural that he cannot grasp his own mind, his inner self. It is Buddhism that teaches how to deal with one's own mind. In Buddhism man is taught to have a right view, that is, if man wants to be happy, he must turn himself into the one who can be happy.

What is "Suffering"? In order to be happy one must get rid of suffering. Then what is suffering? Man meets various sufferings from his birth to his death; for instance, physical pains during a disease, economic suffering from financial failure or unemployment in a depression, or mental pains caused by near relatives or our comrades at work.

Sakyamuni said that the world is full of sufferings. In Japanese we speak of the "four and eight sufferings," meaning all kinds of miseries. The human world is full of pains, and all forms of existence are pleasures as well as pains. For instance, the rich are considered to be happy, but however rich a man may be, he will feel uneasy at the loss of his wealth, or dissatisfied with his wealth, craving for more. Or, man must face death once and for all. To those who think death better than life it may be no

suffering, but, needless to say, even they were not born with the wish to die. They feel now that death is better than life, as they have met sufferings which they believed worse than death.

In whichever way we look at the world and man's life in the world, we must say that it is full of suffering to those who have not come to know the true Law but stay in illusion, that even delights turn into pains according to their spiritual attitude, and that real happiness consists in the joy of sharing their pleasures, for not only they but others long for a happy life.

This being the fundamental concept of suffering, we have to distinguish its various kinds and degrees. Suffering because of illness or economically insufficient means may be called "individual suffering," which may be the most basic. As modernization goes on, there come out more sufferings of a bigger scale.

In a mechanized world where man has been reduced to a cog of a cogwheel, new personal problems arise again from the inside of man, and the development of technology gives birth to new sufferings.

The more advanced material civilization gets, the more sufferings rise to the surface, and the more important ones are problems of the "mind." Or there is the constant rivalry among countries in the world threatening each other with nuclear wars and other conflicts. It might well be said that the whole of mankind is burdened with one great human suffering.

Significance of Michibiki. At the sight of the present world we cannot but be urged to recover humanity in its original state and build a truly peaceful world. For that aim it is most important to live in accordance with the universal truth. *Michibiki* is mission work to inform as many people as possible of the fact that true religion serves as a basis for the construction of the real way of human life and a peaceful world.

If a man is guided by those who have decided for the right path, and puts into practice what he has been taught, he will feel very cheerful and refreshed and be urged strongly to pledge his efforts in practice.

He may share his joyful experience with many others by means of *michibiki* work. He who has learned about the Law yesterday is a day senior to the one who has started today. He should share with others even a bit of what he has learned or realized.

Buddhism differs from Confucianism at this point, though both are Oriental philosophies. In Confucianism one is taught to teach others when one is accomplished, while in Buddhism one must share one's own knowledge, however small it may be, in order to proceed further. Though there are some who feel hesitant in mission work, even after they have decided for the Law, and feel like saying, "I will do after more practice...," or "I haven't yet understood the teachings...," one's own delight itself is a motivation for mission work.

Then what is the significance of the *michibiki* work? Roughly speaking, there are two merits in it, namely, one can make others happy and at the same time become enlightened oneself.

Let us take up the former for further explication. To make others happy means to make others understand the proper way of life as a human being, and the fact that everyone has the Buddha nature or the possibility of becoming a Buddha. In order to make others happy we have, first of all, to abandon our selfish ideas and make ours the Buddha mind to save all sentient beings. Initiates in the Law may not immediately recognize its significance, but the Law, the supreme teaching, can save man for enlightenment if only just imparted to him.

President Niwano teaches this in the following way:

> You may wonder whether it is effective for an immature believer to teach others. Sometimes a man of perfect knowledge or high virtue is not good at teaching new members. An initiate knows the difficulties a beginner has with his immediate experience.
>
> (From: *A New Interpretation of the Three Hokke Sutras.*)

We come now to the second point, that is, *michibiki* is not only for others but for one's own understanding of the teaching.

In the chapter on the Bodhisattva Never-Despise there is the following passage: "Owing to the mission work for others he has immediately attained the supreme wisdom of the Buddha."

By teaching others we can review what we have learned, and by being asked questions we can find unclear points, neglected before, and besides see how obscure and inaccurate our knowledge is. In a word, we can deepen our own faith and understanding of the Law by leading others.

Experiences of Mission Workers. Now let us take some examples of *michibiki*. Mrs. R. O. of Tokyo joined Risshō Kōsei-kai guided

by her neighbour. At first she refused to do any mission work, retorting to her leaders, "I have never promised to do that." Finally she started, moved by the leader, who insisted that she could accumulate merits through mission work.

At that time she had such a difficulty in expressing herself during the group counseling sessions that she asked her leader to accompany her. Whenever she was at a loss because of an answer received from the one she had guided, the leader used to say, "You have experience, don't you?" The oftener she reflected on herself, the harder she tried to lead others. As her children of *michibiki* increased and she saw them happy, she got assured of the salvation through the faithful practice of the teaching.

When her three children got married to good partners at the same time, she said that happiness had come in return to her merits because of her mission work with a firm belief built on her experiences. Mrs. O., once a hesitant worker, cannot but work to lead others by telling them about her own experiences as well as the doctrines of Risshō Kōsei-kai in an extremely convincing way, saying, "You may feel I am too imposing, but I feel it my duty to proclaim the good tidings."

As may be seen in this example, we must teach others what we have learned and by that repetition we can deepen our own understanding more and more. This is "practising the teachings oneself and letting others practise them," in which lies the fundamental spirit of the Lotus Sutra.

Another point of importance is the fact that the Buddha's mercy embraces both parents and children of *michibiki*, since all are the Buddha's children with the Buddha nature. As parents bring up their children keeping an attentive eye on them, so does the Buddha especially with the younger ones. And as we cannot understand our parents unless we become parents ourselves, so we cannot see the Buddha's mercy in ourselves unless we bear the Buddha's children through mission work.

Leaders of group counseling sessions tell beginners to lead others with great parental mercy, in order to make egoists feel mercy and become reliable believers soon by begetting children of the Law.

The real merit of *michibiki* consists of the above two, namely, to make others happy and deepen our own faith, and not in the recovery from illness or in the acquisition of material prosperity,

which are rather accompanying phenomena.

From Understanding to Practice. Anyone who has understood the significance of *michibiki* cannot but proceed to practice. Some say, "I understand the importance of *michibiki*, but don't do well in practice ...." Such people either lack real understanding or are too humble about themselves.

We will quote here another instance. Mrs. M. S. of Tokyo was urged to join Risshō Kōsei-kai by a high school classmate, but thought her friend had been taking part in a member-hunting action, about which she had heard in connection with other religious organizations. She visited group counseling sessions at the headquarters to find leaders filled with mercy, and became a member on condition that she would leave the organization when she could not agree with it. When, in a seminar of the Women's Division, she learned through the Law of the Ten Suchnesses, or the Twelve-linked Chain of Dependent Origination to recognize *karma* as being beyond her reach, she said that she felt like finding the salvation of her soul, which she had been seeking for. She cried for joy, saying, "Only the teachings of Risshō Kōsei-kai can show me how to live a true life."

She began *michibiki* on realizing that her misfortune could no more make her cry over her fate but that she had a mission to impart the teaching of salvation to as many people as possible.

If one understands the significance of *michibiki*, one will not be able to remain inactive but begin the mission work. Mere intellectual understanding will not do. The energy for action arises out of faith.

Those who get a strong hold of faith can proclaim the Law without hesitation to the people of any class. However, since a misunderstanding causes a wrong influence not only on oneself but on many others, intellectual understanding is indispensable.

Conversion takes place by way of understanding or devotion. Either way will do, but both are needed to build up a strong faith. It is after realizing the two in ourselves that we can say, "I understand."

Those who can express themselves only poorly must reflect on their lack of courage, that is, on the state of their faith. If your faith is not firm enough, it means that your understanding is not sufficient. If taught that all, including yourself, have the Buddha nature, you cannot but cultivate the Buddha nature in others. If

you fail to understand that, you will lose confidence and become hesitant. Remember that *michibiki* is the practice of the fundamental spirit of the Lotus Sutra, namely, "To practise the teachings by oneself and to let the others practise them," that is, the practice of the Bodhisattva Way.

About the "Faith to All Men" Movement. "Faith to All Men" is a slogan of Risshō Kōsei-kai. As the words of "Our Creed" say, "...to realize a state of peace for the family, the community, the country and the world," the ultimate purpose of *michibiki*, the Bodhisattva practice, is the world peace, and accordingly it is closely related to the "Faith to All Men" movement. At this very moment Risshō Kōsei-kai should launch a pioneer action to open the nation's eyes to the true faith. We, aiming at the perfection of character, should show by our deeds what a splendidly guided organization Risshō Kōsei-kai is. This is nothing but *michibiki*.

We tend to think of *michibiki* as a kind of individual guidance, but there exists another form of group guidance in local communities through public lectures, or big meetings.

Let us quote another example. When Mr. K. T. tried to get members in the local community, many felt that he was out to hunt members and mold them in one form. He, however, continued his work with deep respect for the Buddha nature in others, the spirit of the Bodhisattva Never-Despise. He was confident of their conversion if he could make human relationship closer in a long process.

Not only Mr. K. T. but many face the same problem. There are few who are willing to accept the message you are proclaiming. In the process of conversion you can practise the teachings by yourself and let others practise them. Faith should be judged in this process. Instead of blaming other faiths we must practise the teachings in the proper way to make them accepted as the paramount ones.

Those who have joined those who have decided for the right path have a mission to convert as soon as possible to the right faith those who have decided for the wrong path. We have already seen that real happiness lies in sharing it with others and in extending it to family, society, country and world by means of *michibiki*. Though it may be private or collective, its common aim is "Faith to All Men." With this ultimate goal in our mind we will start gradually from the first step to develop vigorous mission work.

MEMBERS AND THEIR EXPERIENCES

My Daughter Led Me to the Faith

By Kensaku Kobayashi

A Bolt from the Blue Sky

We led a peaceful family life in 1955. I was principal of the Asakawa Middle School in Nagano prefecture, my wife chairman of the Women's Club in the village, my daughter a student in the superior course of a dress-making school in Tokyo to become a designer, and my son a fifth-grader in the primary school. We were not rich but had enough for our livelihood, and I never expected any shadow of misfortune to fall on us. At that moment a disaster attacked us like a bolt from the blue sky.

Our daughter, whom we thought happily studying in Tokyo with her hope fulfilled, killed herself by throwing herself on the track of an express train on June 16th, at the age of nineteen. It is beyond description how surprised we were at the news. We could not make out why she had committed suicide, and sank deep in misery and sorrow. When we checked her belongings, we found a notebook filled with numerous references to death, which made us realize the process of her losing confidence in life.

On one page there was a short poem, running like this:

Every corner of the village
Permeates the moonlight,
Penetrating into the mind
Of the one who looks up to it.

In a letter written supposedly on the preceding night she said, "...I know it is contemptible to run away from reality, but I cannot help it...." She must have tried hard to drive away the shadow of death by her own reason, but she failed in getting rid of the destiny caused by her *karma*. It was the rainy season, and her friend told us that she had been afraid of the noise made by the rain. I guess it sounded to her like an invitation to death. At the end of the letter she said, "I thank you for your care through all my life. Mother, I just want to get a glimpse of you...

fly at your breast .... Good-bye, Mother!" It turned out to be a final farewell.

On reading it, my wife got half insane crying, "I wish I could take care of her even for an hour." One day she stopped crying for a while and said to me, "Why aren't you sad at the death of our darling? You are a very heartless parent." But I could not stay home crying with my wife, since I had the responsibility of my office. To me it seemed better to be able to shed tears. It is hard for one not to be allowed to shed tears.

Since my graduation from teachers college I had been studying philosophy, psychology and ethics at my leisure, but they were of no use at the present. We finally knocked at the door of Risshō Kōsei-kai seeking for a way out of our agony.

We Learn the Miraculous Law

We felt relieved after we had decided on the right path. My wife devoted herself to the Law, and was appointed chief of a group, while I myself rather neglected it gradually. Sometimes, when my wife reminded me of the practice, I went to the practice hall on Sundays to join the counseling group, where people talked about their physical pains, a candle on the sacred altar going out, etc., and came back unsatisfied. Though the leaders tried to teach me by saying, "You have a mission to fulfill," I would not listen to them with my mind closed to them.

When I saw my wife intent on the life of faith, I could not stop her but said noncommittally, "Since they say we have got a wrong *karma*, it is good for you to have faith. But I am too busy to follow your way."

Then my lukewarm faith was given a chance. It was in August, 1962, when the chief of the branch advised me to attend the doctrinal seminar at the headquarters. As it was held in August when I was on vacation, I thanked him for his advice, but I was wavering whether to go or not, for I was physically weak because of the heat.

I had just declined the invitation to the national conference for primary school principals to be held in Sapporo because of my poor health in summer. I thought my health would not stand the seminar in the heat of Tokyo. But at the same time I anticipated this seminar as a good chance to attain the firm belief I had been longing for. In my mind I weighed these two with much consideration, and decided for my health, declining the invitation to the semi-

nar. Then my wife said to me, "It is unusual for you to be called to the seminar. Think of the time of our daughter's death. If we had been willing to listen to the Law at the time of *michibiki*, half a year before her death, we should not have driven her to death. Don't make any excuse but attend the seminar willingly. If anything happens to your health, you just take it as it comes." I was moved by her words and decided in favor of the seminar led by Mr. Haruhara, the present chief of Ina Branch Church, and the instructor of the doctrinal department at the headquarters.

What first attracted me at the seminar was the warning given to my pride, "The wise have difficulty to understand the Buddha's teaching." I realized how my knowledge had prevented me from understanding it. I had learned that this world is full of illusions, but it was hard for me to believe that.

I was taught that there is an eternal truth behind all transient phenomena. It was compared to the process of changes behind the changing four seasons. I realized the concept of "understanding through feeling," when I was taught, "You do not feel the spit dirty in your mouth, but you feel it dirty once it is out of your mouth, because the union of self and the other is missing." Such a complicated idea of the self-identity of the absolute contradiction was clearly illustrated in a view on practice, that is, "In theory there is the individual against the whole. But in practice both are reduced to the spirit of unity." How magnificent was the Buddha's enlightenment to realize the chain of causality under the *bodhi*-tree 2,500 years ago! And how significant is our revered teacher, President Niwano, who was sent for saving all beings in the declining age, as the Lord Sakyamuni had prophesied. I was tightened up in learning the relation between President Niwano and us as a causal chain through the ages. I almost cried out that I had never attended such an exciting seminar before during my thirty-five years' teaching career. I did not feel at all the steaming heat in the hall. Spiritual excitement ruled my health and made me forget my ordinary weakness in the heat, and I was really amazed at myself.

When I came back home to my wife worrying about me, I said to her in high spirits, "A wonderful seminar! Truly wonderful! I was happier than I had been at the time of our marriage." Whenever we seek for such excitement in life, there will always be born youth and passion, I suppose.

A Life with Faith - Worthy to Live

With the saying, "You won't receive if you don't want to," I was taught that faith must be sought from the inside and sincerely. I used to think that faith was irrational and contradicting science, for I was originally fond of reasoning and could not accept anything unreasonable. Now the seminar imparted me many solutions to my problems which had been difficult for me to solve. I was filled with real joy of life.

My joy came not only from my knowledge of the rational teachings of Buddhism but also from the recognition of the fact that reality can be changed through one's consciousness, something I had never dreamt of but now was revealed in my mind. In other words, I was excited to know a world I had never known, that is, the reality as it is and as it changes in accordance with my self-consciousness.

At that time, I was a public servant of a certain responsibility, but I attended one seminar for adults after another one for women. When I presented a speech on my experience at the first seminar on a festival in the practice hall of the branch, I felt ten years younger with vigor coming back to me. Frankly speaking, at school meetings I had never delivered a speech in such an exciting way as this. I realized for the first time that life is worth-while living whenever I came back from the seminars, or spoke in the practice hall, at women's meetings, PTA meetings, in public halls, etc.

Gratitude for the Present Life

In April last year I quitted thirty-five years of my teaching career to work for Risshō Kōsei-kai. Now I serve as an instructor, after I took the office of chief of the Men's Division in the Kōshin Diocese, and devote myself in practice every month at the headquarters.

I came to the headquarters with a great ideal and hope, feeling bitterly the responsibility as an instructor and the urge to learn more. Once I was depressed at the thought of my want of knowledge, dull brain, poor memory, and the amount of books to read. Soon, however, I realized that it was my excuse-making again. I did not come to the headquarters to read many books. Why not to improve my selfish mind? For Buddhist practice is to understand the meaning of life. When my wicked mind is changed into a vessel of the Buddha's teachings, everything to see and hear

must be in accordance with them. If I read with such a mind, there will be no difficulty. I should not have been surprised at the quantity of books. My depression turned into hope, when I saw that the improvement of the mind should come first.

At the age of fifty I suffered physical defects such as palsy, stiffness of the shoulders, pains, giddiness, but now, thanks to the life of faith, I am so healthy as being able to join the youths' training in a dormitory. My friends are wondering why I look so young, and I believe it is the work of a hopeful and cheerful life. Now I take my daughter's death as a *michibiki* work to lead her hard-headed father to the Lotus Sutra, and this is the reason why I had her picture taken immediately before her death in my pocket when I went in high spirits to the opening ceremony of the first seminar for instructions.

Meeting with Living Buddhism

By Malcolm J. Pearce

Before my first contact with Risshō Kōsei-kai I had studied Buddhism for six or seven years, but I cannot claim that I had made, in that time, any sincere application of what I had learned. It is only since joining Risshō Kōsei-kai that I have come to possess some understanding of what I like to call the inner meaning of Buddhism. Kōsei-kai has finally shown me that Buddhism in its essence is a warm-hearted and dynamic religion. Buddhism, I am finding, is not merely an interesting subject for reading about, or talking about. It is instead something to live and experience every minute of the day.

As I continue with my membership of Risshō Kōsei-kai, I am making a discovery which is reshaping my whole outlook on my fellow human beings. This discovery concerns the doctrine of "Potential Buddhahood" or "Potential for Enlightenment." This doctrine states that within every person alive there are tendencies and dispositions which can be brought to fulfilment in the ultimate state of Buddhahood. In other words every person has the making of a perfect being.

It is a wonderful thing to look at another person and to be able to see, in that person, some indication of this potential. Other people become objects of great wonder, when we can realize that many of the characteristics they already possess are the same ones they would have if they were fully enlightened beings.

My work as a teacher of young children has been given a more vital purpose now that I no longer see education as a mere conditioning process. The task in education, as I now understand it, is to encourage and help each child to develop its already existing potential for enlightenment. This approach makes even the most disagreeable child a very precious article indeed.

A cynical person might ask me, "How many of these children do you think will become fully enlightened beings as a result of your work?" My answer would be, "Possibly none of them," but even if they only take one step toward that goal then something very worthwhile will have been achieved. I am not so conceited

that I see myself as a "creator of junior Boddhisattvas," but I do believe that it is possible to help them to be a little better than they would otherwise be.

The Kōsei-kai doctrine of Potential Buddhahood has helped me to become more tolerant of other people whose attitudes differ from my own. Sometimes I encounter antisocial persons whose outlook on life would once have filled me with great irritation and annoyance. Now I am beginning to see that their poor behavior is nothing more than their response to unhappy circumstances. Coarseness has overlaid their good tendencies, often because they have been unable to stand up to the knocks that life has given them. Knowing that the good tendencies are there, hidden by the coarseness, I am beginning to find compassion for badly behaved people. Behind their sneering loutish actions there lies grief or fear or a sense of loneliness. Knowing this, how can I dislike them?

One of the features which I found most attractive during my earliest contact with Risshō Kōsei-kai was the *hōza*. This is a revival of the technique used by Sakyamuni Buddha himself, as we can readily see by reading many of the old scriptures. Many of the ancient records give accounts of his discussing a person's problem in the presence of a group of his disciples. The Buddha's method often led a person to discover his own answer to his problem. Thus if a disciple came to him with a question, the Buddha would, instead of giving a direct answer, ask several questions of his own.

The inquirer would then be set thinking in a way that would lead to the solution required. I cannot claim to know a great deal as yet about the *hōza* because I myself speak no Japanese. I have had the good fortune however to be allowed to attend *hōza* groups with an interpreter. Each attendance left me with the impression that the participants were being guided towards solving their own problems. The Buddha himself would be full of approval of this method.

A person can be taught a great deal about life by giving him a book to read. A person can be taught a lot by giving him a sermon or a lecture, but the best method of teaching people is by the group discussion technique as practised in the *hōza*.

One essential characteristic of the *hōza* method, as far as I understand it, is the "sympathetic ear" of the listener. In the *hōza* groups which I attended, I noticed that a person who was pouring out his or her troubles would be given an attentive and

sympathetic hearing by the other members. The *hōza* leader in particular would listen with undivided attention. I think that the mere fact of being listened to would have assisted many of these people, especially those with personal problems.

Many people, myself included, tend to grow impatient when someone wants to tell us about his worries. We wish he would hurry up and finish so that we can tell him all about our own. Just lately I have been trying to cultivate in myself the "sympathetic ear," to listen with compassion to a person with a problem. I may not be clever enough to give worthwhile advice, but if I can show a person in trouble that here is someone interested enough to listen to him, he will perhaps feel better.

One feature of Kōsei-kai practice which once puzzled me was the daily reading of scripture. At first I failed to see the point in reading a sutra over and over again, day after day. Fortunately before I left Japan a lady well versed in the teaching was kind enough to explain the practice for me. "In the scriptures of Buddhism," she said, "there is a wisdom so profound that a mere academic study fails to reveal it to us. We can, for example, read through the Lotus Sutra and analyse it intellectually, but although we may have more knowledge at the end of our study we are not necessarily wiser. Wisdom only comes when knowledge has sunk deep into our minds and has permeated our whole being. Daily recitation of the 'key' sections of a scripture will allow this permeation to take place. We read the scripture over and over again until one day in the middle of a reading 'the penny drops' and we understand something which is hard to explain in words." As far as recitation is concerned, my favourite scriptures are: Chapter 5 of the *Hoke-kyō* and the middle section of the *Mettasutta* of Loving Kindness.[1]

An essential characteristic of Fundamental Buddhism is a desire to share what one has gained with others. Discovering Buddhism is like finding a huge treasure which we then proceed to distribute to those around us. This does not mean that we should imitate the behaviour of some religious groups who feel the necessity to convert all and sundry to their own views. The method of propagation of a doctrine as wonderful as Risshō Kōsei-kai need not be so crude. Firstly, if we wish to help others find the benefits of Buddhism we should set ourselves to the task of giving good

1 *Suttanipāta* 3–2.

examples. Without being sanctimonious we can influence other people towards better things simply by improving our own behaviour. Secondly, we should give advice and information to those who seek it and genuinely desire it.

In countries such as my own, which have no Buddhist background, there is also a necessity to stimulate interest so that people will wish to discover for themselves what Buddhism is all about. In Australia the average person is very poorly informed on this subject and there are few indeed who know that the Buddha was a real man who actually lived on this earth.

I have given a great deal of thought to ways and means of creating interest in Risshō Kōsei-kai among the general public. At the present time I am experimenting with newspaper slogans. A local paper has been inserting weekly the slogan "Buddhism means Universal Love" and also "Buddhism, the Happy Religion." My hope is that people will be stimulated to find out a little more about the subject after reading these slogans. An experiment with even greater promise has been made possible by the recent arrival of *The Kōsei Times* in bulk quantity. I have arranged that a local news agent, and also a nearby lending library, should distribute these to interested customers. I mention these experiments chiefly because there may be other foreign members who might wish to attempt something similar in their own areas.

A few weeks ago a friend of mine asked me if I really believed that Risshō Kōsei-kai people could make any deep impression on the modern world. "You are all so hopelessly outnumbered," he said. I answered that I believed wholeheartedly in our power to bring a better world society into existence. The modern world has a desperate need for Kōsei-kai.

The age in which we live is one of dynamic change in all spheres of human activity. It is an age which is presenting us with a swift succession of new discoveries and innovations. It is an age which is giving the human race more power than it has had in its entire history. Together with these changes there is taking place a crumbling of long established values. Ethical standards which have lasted for centuries are being discarded by many people. If the law of the jungle becomes the standard of conduct in a civilization which has the power to destroy itself, what hope is there for that civilization?

The modern world urgently needs a philosophy but it will not

accept anything less than a practical, realistic and down to earth philosophy. The old established religions are seeking every possible means to convey their teachings to their dwindling flocks but against the rising tide of scepticism and selfish interests they are floundering.

Risshō Kōsei-kai has a philosophy which is practical and realistic. Each of its members is making his or her own effort toward bringing the light of Buddhism to the whole world. Our efforts as individuals may seem puny but we stand together and this gives us strength. Kōsei-kai has a unique mission. It is bringing the wisdom of the greatest man who ever lived, out of the cloister and the hermitage and is giving it a new application in the city life of our present age. May success be the mark of all of its endeavours!

CATECHISM OF RISSHŌ KŌSEI-KAI

I

Q: *What is Risshō Kōsei-kai?*

A: It is an organization of Buddhist laymen who learn the everlasting universal truth preached by Sakyamuni, and encouraging each other on the basis of his teaching, pledge their efforts to perfect their character and to practise the teaching in family and society in order to attain a happy home life, a good society and a peaceful world.

II

Q: *What makes Risshō Kōsei-kai differ from many other Buddhist organizations in Japan?*

A: There are two peculiarities which characterize this organization most, namely, the practice of Fundamental Buddhism and the *hōza*.

As a guiding principle to solve members' problems, both individual and social, the doctrines of Fundamental Buddhism are practised in such a way that the central Law of the Four Noble Truths is combined with the Law of the Twelve-linked Chain of Dependent Origination. There is no other Buddhist organization, neither in Japan nor elsewhere in the world, that practises the teachings of the Four Noble Truths, the Eightfold Path, the Twelve-linked Chain of Dependent Origination, etc., as the essential way of salvation and development of a meaningful daily life of the members.

The *hōza* is also characteristic of this organization. Professor Campbell, a noted American scholar, was impressed when he saw the *hōza* in action, saying that he found in it an insight into the origin of religion. Professor Kenneth Morgan also was of the same opinion. *Hōza* is an extremely important place for the practice of Sakyamuni's teachings in the present world to make them permeate our actual life.

III

Q: *What is the Object of Worship in Risshō Kōsei-kai?*
A: It is the Great Beneficent Teacher and Lord Sakyamuni, the Eternal Buddha. It is also called simply *Go-honzon.*

IV

Q: *Will you give a further explanation of Go-honzon?*
A: The founder of Buddhism is the Lord Sakyamuni, whose life was devoted to the salvation of all beings by showing the proper way of life to human beings. In this sense he is the "Great Beneficent Teacher" for mankind. The "Eternal Buddha" means that the Lord Sakyamuni is the Buddha with eternal life, that is, the Law realized by Sakyamuni has existed from the distant past to the present, and therefore is the indestructible Law. The full title shows, with regard to this Law and its realizer, the complete union of Sakyamuni and the Eternal Buddha.

The emphasis on the Buddha's eternity without any reference to historicity tends to be too abstract, while the emphasis on the Buddha's historicity without any reference to eternity or universality tends to be too limited and local. Therefore the above standpoint is well justified.

V

Q: *What is lay Buddhism, since Risshō Kōsei-kai is said to be an organization of Buddhist laymen?*
A: Lay Buddhism is the opposite of monk Buddhism. It is the way of Buddhists who have faith in the Buddha and the Law, but live as ordinary householders and members of society practising the teaching in their own place in order to spread the Law and attain happiness together with others.

Accordingly, the members of Risshō Kōsei-kai do their best to spread the Buddha's teachings through their deeds as good householders at home and good citizens in society.

VI

Q: *What is "Namu Myōhō Renge-kyō" which the members are repeating?*
A: "*Namu Myōhō Renge-kyō*" is a sacred formula meaning "To take refuge in the Lotus Sutra." *Namu* means "to take refuge in," *myō*, a modifying word to *hō*, the Law, expresses our human mind,

so that the combination, *myōhō*, conveys the meaning that we should receive the Law not only intellectually but in heart and practice; *renge* is the lotus flower which comes out beautifully, not stained by the muddy water, with its roots in the mud. The Lotus Sutra teaches us that we can live a humble and happy life, helping others with a pure and beautiful heart in this dirty world.

Accordingly, the recitation of this sacred formula is meant to be a vow to learn and believe the universal truth and practise it in deed. We make it a rule to recite it daily in order to refresh and confirm our belief.

VII

Q: *What are the essentials of the eternal and universal truth preached by the Lord Sakyamuni?*

A: This truth proves to be true at any time, in any place, and therefore it may well be called "absolute truth." It may be summarized as the teaching concerning the Three Treasures, the Four Noble Truths, the Twelve-linked Chain of Dependent Origination, the Eightfold Path, etc.

As long as we live, we are under the control of this truth, whether we are conscious of it or not, just as the whole existence is under the control of the law of gravity. There is a great difference in the way of life of those who recognize and live in accordance with the Law and those who do not know or do not care about it. Once we take refuge in this universal truth and lead a life based on it, we can attain a firm faith, whatever happens to us in this world. Without this faith we are lost in this world.

VIII

Q: *What is the essence of the Buddhist faith?*

A: It is the faith in the Three Treasures, namely, the Buddha, the Law, and the Sangha.

Firstly, we revere Sakyamuni Buddha as the master of mankind and follow him. Secondly, we humbly learn, believe, and make our refuge the absolute, eternal and universal Law. Thirdly, we have faith in the fellowship of those who are closely united in proclaiming the truth with their faith in the Buddha and the Law, and join such a congregation for guidance and mutual encouragement.

IX

Q: *What is the Buddhist "Pure Land"?*

A: It exists nowhere but in the heart of each man. He can make the world he lives in a hell or paradise.

X

Q: *Why do you worship a Buddhist image?*

A: The practice of worship in Buddhism should be taken as a token of gratitude toward Sakyamuni who was enlightened after many hardships and devoted his life to preach and practise the Law in great mercy.

XI

Q: *Why do you wear the* tasuki[a], *the white band?*

A: In Buddhist countries such as China and Japan priests wear robes and stoles for serving the Buddha, while we, Buddhist laymen, lead an ordinary life without distinctive clothes. We, however, wear the *tasuki* in place of a stole when we act as believers, in order to refresh our consciousness as Buddhist laymen. "*Namu Myōhō Renge-kyō*" is written on both sides of the *tasuki*. This symbolizes our identification with this sacred formula if even for a moment and with Risshō Kōsei-kai to save others as well as ourselves in the Bodhisattva practice.

XII

Q: *What is the meaning of the* juzu[b]*?*

A: This kind of beads is used by Buddhists in worshipping the Buddha.

It was originally for counting how many times the Buddha's name had been invoked or a Buddhist prayer had been recited, but now it is generally used as a symbol of Buddhists.

The *juzu* is referred to in the Sutra called *Mokkanshi-kyō* (*Mukuroji-kyō*). It contains the following passage: "In order to take away all illusions pierce through 108 *mukuroji* seeds and without ever allowing this rosary to become separated contemplate on the Buddha, the Law and the Sangha."

Accordingly, we try to put off the fire of craving in our mind whenever we take the *juzu* in our hands.

XIII

Q: *Why do members greet each other with folded hands*[c]*?*

A: The Buddha says that we, human beings, are all children of

a 襷 b 数珠 c 合掌 (*gasshō*)

the Buddha and have the noble Buddha nature. From this standpoint we are all brothers and sisters.

We truly realize this after we have joined this organization and encouraged each other to disclose the Buddha nature. We pay respect to each other out of gratitude for the fellowship with friends of the same faith.

XIV

Q: *What is* sange[a]*?*

A: The *Bussetsu-Kan-Fugen-bosatsu-gyōhō-kyō* treats of *sange.* It is called a concluding sutra of the Lotus Sutra, and therefore is a very important sutra for the members of Risshō Kōsei-kai.

According to President Niwano's interpretation, there are two degrees of *sange.* The first degree is the confession of our sins to wash away the mud of ignorance and craving, while the second degree consists in making a vow of Buddhist practice to the Buddha to bring out our own Buddha nature. Some kind of pain is inevitable for this, and only after a painful process our Buddha nature will shine perfectly.

We should not look backward to our past too often. Reflection on the past is a preliminary for a positive advance in the future.

XV

Q: *What is the most important teaching for the members?*

A: Among the Buddha's teachings there is a well-known saying: "Make the self the light (*ji-tōmyō*[b]), make the Law the light (*hō-tōmyō*[c])." This word is said to have been pronounced by the Buddha before entering nirvana.

"Make the self the light," is sometimes explained as meaning: "Make the self the island," or "Depend on your own self," which implies that nothing but the self can truly be depended on. We should be conscious of our responsibility for all happenings around us, not shifting the responsibility to external conditions.

The self with such self-consciousness can depend on neither things nor other people, but only on the eternal and universal Law. This is said in the word, "Make the Law the light," or, similarly as above, "Make the Law the island," or "Depend on the Law."

President Niwano always says with emphasis: "The real essence of religion or Buddhism lies in the spirit of 'Make the self

a 懺悔 b 自灯明 c 法灯明

the light, make the Law the light.'" Therefore, the practice of this spirit is most important for the members of this organization.

For this purpose we should first study the Law without reserve, and practice in accordance with it. Then reflecting on the result of the practice, expand the good further and improve what is still unsatisfactory. By this repetition our understanding of the truth is deepened gradually. The more fused in one our knowledge and practice of the Law are, the more significant will be our life of real happiness.

All our practices, such as worshipping *Go-honzon*, reading sutras, guiding others, donating money or possessions, joining *hōza*, etc., are directed to this purpose.

XVI

Q: *It is said that Risshō Kōsei-kai is very positive about cooperation between different religions, but how is this cooperation being promoted?*
A: At present President Niwano holds several important offices, such as chairman of directors of the Union of the New Religious Organizations in Japan, councillor of the Japanese League of Religions, executive director of the Religions Center, member of the Religious Juridical Persons Council of the Ministry of Education, etc.

The Union of the New Religious Organization in Japan is an association of new religious organizations founded during the last thirty or forty years. At present more than a hundred such organizations belong to it, only fifteen years after its birth. Though they differ in doctrine and ritual, they cooperate on good terms and are eager to exchange their experiences with each other.

The Religions Center was established by leaders in the fields of business, education, religion, etc., in order to cultivate the religious mind in the Japanese and to make Japan a great nation through a nation-wide religious campaign under the slogan, "Faith to All Men!"

Besides, feeling the urgent need to cooperate with Christianity for the realization of world peace, President Niwano attended the Second Vatican Council, as a special guest, and met Pope Paul VI.

Thus, in this organization President Niwano, leading all members, pledges his efforts to realize the cooperation of religions not only in Japan but in the whole world.

TWENTY-SEVEN YEARS OF RISSHŌ KŌSEI-KAI

A Brief Chronology

Risshō Kōsei-kai was founded in the year after the outbreak of the China Incident. At that time, Reiyū-kai, an organization devoted to the Lotus Sutra, had been developing as a new-type Buddhist lay organization in Japan. Soon after Mr. Nikkyō Niwano, now President of Risshō Kōsei-kai, had joined Reiyū-kai, he led Mrs. Myōkō Naganuma, who was to become Vice-President of Risshō Kōsei-kai, as a fellow of the same belief. They were active missionary workers while they were studying the doctrine of the Lotus Sutra. They rapidly became leaders excelling in wisdom and mercy.

President Niwano was especially interested in the most excellent method and program for a man of religion to lead and save people, and found a means suitable to the times in accordance with the thought and teaching of Sakyamuni. It is to put the most expedient means, including truth, into practical use in order to introduce many people to the truth of Buddhism. The leaders of Reiyū-kai, however, never tried to understand this. Therefore President Niwano determined to leave Reiyū-kai together with Mrs. Naganuma and to found a new group to teach people the essential way of salvation. The believers with the same intention, although small innumber, followed their inspiring action in high spirit. The group, newly born, small and yet very vivid, was named Risshō Kōsei-kai.

March 5, 1938. Risshō Kōsei-kai was born on this day. Two rooms about 15 square meters large on the second floor of a small milk shop, which President Niwano was running at that time, were used for worship and propagation. Missionary work, full of difficulties and hope, was thus started.

April 4, 1940. As the China Incident was growing, the Government tried to control various organizations in order to cope with the war time. For this purpose, the Religious Organi-

zations Law was enacted. Risshō Kōsei-kai, too, upon application to the Governor of Tokyo, was organized as a religious association under this law. (There were 5 branch churches; the number of members had reached 150 families.)

May 7, 1942. The first building for worship and ceremonies was established and the headquarters were moved to this place. By that time, all the building materials were requisitioned for the needs of the war, and non-officials were hardly able to obtain such materials. The building, completed after many difficulties, covered only 75 square meters. The energy spent by the believers on his project was so great that it is often talked of still now.

1943. In this year, the organization encountered the first major trial within itself. This trial originated from delicate human problems, not from questions of faith among members. Viewed from the result, this trial was a precious experience for the future development of the organization. It seems to have played the role of a strong flexor.

April 1, 1945. The branch churches increased to 10, the number of the members to 1,300 families.

November 15. It was revealed to President Niwano that the image of the Lord Sakyamuni, the Eternal Original Buddha, should be enshrined on the date of his 39th birthday. Buddhists had established various objects of worship according to the variety of their doctrines. In the modern age, however, there is no objection to the view that all the Buddhists should be devoted to the Lord Sakyamuni, the Eternal Original Buddha. It may be said that through this revelation at that time the character of Risshō Kōsei-kai was fixed.

August 1, 1948. Risshō Kōsei-kai was incorporated under the Religious Corporations Ordinance. (On June 18, 1952, it was re-incorporated under the new Religious Juridical Persons Law.)

December 28. The second building (554 square meters) was completed. Group counseling (*hōza*) in units of 20 to 40 became possible in this place for more than 1,500 persons every day. The organization entered the period of development in full scale.

February 20, 1949. The branch churches increased to 23, the number of believers to 22,500 families.

August 1. The branch churches increased to 30.

August 28. The Young Peoples' Division was formed.

October 13. The first *Oeshiki* (memorial service for Saint

Nichiren) was observed.

November 17. The Kōsei Nursery School (891 square meters) was opened.

May 17, 1950. About 30 ladies connected with GHQ visited the organization.

June 20. The magazine, *Kōsei*, was published. (Its present circulation is 700,000 copies per month.)

September 20. The Kōsei Classical Ceremonial Music Group was created.

May 4, 1951. The Kōsei Park Cemetery was opened. (105,600 square meters; ash repositories for 5,600 families.)

July 17. The Second Training Hall was constructed. (Three stories in ferro-concrete, 5,685.43 square meters).

April 11, 1952. The Kōsei Baseball Team was formed.

August 10. The Kōsei Hospital was opened. (At present, the site covers 5,808 square meters, the building 13,011 square meters; there are 96 rooms with 338 beds and 13 departments of medical treatment.)

April 28, 1953. The branch churches increased to 71, the number of believers to 158,587 families.

June 9. The building of Gyōgaku-en was completed. (Four stories in ferro-concrete, 1951.1 square meters; it also contains a library.)

August 22. The branch churches increased to 83.

August 31, 1954. The school corporation, Kōsei-gakuen, received its charter.

January 12, 1955. The establishment of the girls' senior high school and the junior high school of Kōsei-gakuen was registered.

September 7. The branch churches increased to 95, the number of believers to 215,000 families.

November 11. The boys' school building of Kōsei-gakuen was completed.

February 24, 1956. The land readjustment for the site of the Great Sacred Hall (23,000 square meters) was started.

April 1. The boys' junior high school of Kōsei-gakuen was opened.

June 15. The *Kōsei Shimbun* (newspaper) was started. (Its present circulation is 800,000 copies per week.)

November 1. The branch churches increased to 135, the unmber of believers to 298,000 families.

August 2, 1957. Kōsei-kai sponsored a memorial service at Hiroshima for the victims of the atomic bomb.

September 10. Vice-President Mrs. Myōkō Naganuma, whom the believers had cherished as their mother, passed away at the age of 68 years.

January 5, 1958. President Niwano declared at home and abroad that the time for the essential missionary work based upon the true meaning of Buddhism had come. This declaration did not only mean a constitutional improvement of Risshō Kōsei-kai, but also included an important suggestion with regard to the missionary work in accordance with the true character of religion for the whole religious world in Japan.

June 8—August 22. President Niwano visited Brazil to attend the 50th anniversary of Japanese immigration at São Paulo. He travelled also to South America and North America for the purpose of investigating the religious situation in various places.

January 1, 1959. As the leaders of the branch churches and the members of the Young Peoples' Division had the earnest desire to study the doctrine of Buddhism, meetings for the study of the doctrine were frequently held from this year on.

February 18. A branch church was established in Hawaii.

September 10. A branch church was established at Los Angeles.

January 1, 1960. The branch churches increased to 170.

January 5, 1961. A diocesan system was established by dividing the area of the whole country into 18 blocks. Each diocese has a church which controls the branch churches. The new structure strengthened the system of missionary work.

February 1. A system of instructors of Doctrinal Affairs was established in order to propagate the doctrine.

April 21, 1962. The image of the Lord Sakyamuni, the Eternal Original Buddha, to be enshrined in the Great Sacred Hall, was completed.

September 1. The regulations for the achievement examination of missionaries were established.

November 15. The establishment of the Okinawa Church of Risshō Kōsei-kai was permitted by the Ryukyu Government. The Okinawa Church and the branch churches were founded.

April 1, 1963. The organ for the Young Peoples' Division, *Yakushin* (Rapid Progress), was started. (At present, 200,000 copies are published every month.)

September 14—October 24. President Niwano went to Europe as a member of the peace delegation of men of religion to ban atomic weapons; he had an audience with Pope Paul VI at the Vatican.

March 4, 1964. The Great Sacred Hall was completed after eight years. (The building area covers 3,454 square meters, the total floor area 23,154 square meters.) The ceremony commemorating the 26th anniversary of the foundation of Risshō Kōsei-kai was the first ceremony observed in the Great Sacred Hall.

May 15—May 17. The celebration of the completion of the Great Sacred Hall was observed for three days; not only the believers of Kōsei-kai but also many representatives of religious, educational and cultural circles in Japan had been invited.

May 5, 1965. A pipe organ was installed in the Great Sacred Hall.

September 10—September 21. An invitation arrived from the Vatican to President Niwano to request his attendance at the fourth session of the Vatican Council as a special guest. On September 15, President Niwano had an audience with Pope Paul VI. They exchanged their views on the problem of realizing mutual cooperation among religions in the world.

ANNUAL EVENTS OF RISSHŌ KŌSEI-KAI

Ceremonies and Functions

Religious ceremonies and functions are regarded as very important in the life of Risshō Kōsei-kai. They go side by side with the work of disseminating the doctrine and educating the members.

The ceremonies and functions of this society are not formalized but involve the essence of religious training. They are of the same importance as the *hōza* and indispensable for missionary work. By participating in the ceremonies and functions, members can deepen their religious self-consciousness as members of this society and nurture reverent sentiments. Here they can purify their minds, be given a stronger faith and courage, and acquire a great power of activity in society in general.

This society does not limit participation in its ceremonies and functions only to members but welcomes also non-members. Therefore, they attract many people from outside.

There are various kinds and degrees of ceremonies and functions, but the main events are as shown below.

The number of participants in the ceremonies and functions is increasing year by year and is being estimated at several millions through the year of 1966.

New Year's Visit (January 1)

People visit the Great Sacred Hall or one of branch churches very early in the morning (or at midnight) at the signal of the bell on New Year's Eve and pray for peace during the coming year and vow to be assiduous in their faith. They greet each other saying "Happy New Year" and pray for the happiness of others and of themselves.

New Year's Sermon of President (January 5)

On this day President Niwano gives a sermon in celebration

of the New Year, and the representatives of the members present greeting addresses. After that a guide to the year's activities is published.

Ceremony on Reaching Adulthood (*January 15*)

President Niwano gives an encouraging address to the young people who have attained adulthood (twenty years of age) and these vow self-consciousness and assiduity as adult members of society.

Special Training in Cold Winter (*the latter part of January*)

During the coldest season of the year, from early morning at 6 o'clock, the members practise recitation of the Three Hokke Sutras and chanting of the sacred formula, "*Namu Myōhō Renge-kyō*," in order to overcome the cold and to train both body and mind.

Setsubun-e (*Ceremony on the Day Before the Beginning of Spring*) (*February 3 or 4*)

This is one of the annual functions which have been observed in Japan from olden times in accordance with Buddhist custom. People scatter beans crying, "In with fortune! Out with the demons!" in order to drive out the demons in the mind (evil mind) and to bring about fortune and virtue.

Anniversary of the Lord Sakyamuni's Nirvana (*February 15*)

This is one of the three major functions of Buddhism. It recalls and admires the Lord Sakyamuni's entering nirvana and deepens our gratitude for the favors of the Buddha. A painting of the Lord in nirvana is exhibited and a sermon about it is given.

Anniversary of the Foundation of Risshō Kōsei-kai (*March 5*)

This is one of the three major functions of this society. On this day, the foundation of this society is commemorated and the history of its development traced. A ceremony is performed in which sermons are given by President Niwano as well as by representatives of the members. An exhibition is also held to show the history of the development of this society. Many people coming in groups from every corner of the country gather at the Great Sacred Hall.

Higan-e (*Service Performed During the Equinoctial Week in Spring and Autumn*)

Higan in Japanese means "to leave the shore of this side to reach the other side" or nirvana. During this period, Buddhists endeavor to accumulate virtues and perform memorial services for their ancestors and other departed. They also visit the Park Cemetery to console the souls.

Anniversary of the Lord Sakyamuni's Birthday (*April 8*)

This is one of the three major functions of Buddhism popularly known as "Flower Festival."

Buddhists celebrate the birth of the Lord Sakyamuni by enshrining a pretty statue of the just born Buddha in a small shrine decorated with many flowers and pouring sweet tea on the statue. Spectacular ceremonies are performed including a Chigo procession of children dressed in Japanese classical style and a parade of the Japanese classical ceremonial music band.

Bon Festival (*July 15*)

Recitation of the Lotus Sutra, a memorial service, visits in groups to the Park Cemetery are observed to honor the ancestors and remember the departed. There are various customs such as burning welcome fires for the souls of ancestors or hanging lanterns in front of an altar.

Memorial Day of Mrs. Myōkō (*September 10*)

Before the portrait of the late Mrs. Myōkō, a memorial service and a meeting for talking about her are held for recalling her high virtue.

The Lotus Sutra is recited in front of her tomb all day long.

Respect-for-age Meeting (*September 15*)

People of advanced age are invited to whom souvenirs are presented as tokens of respect and gratitude for their merit. They are also comforted through various entertainments.

Oeshiki (*Anniversary of Saint Nichiren's Passing*) (*October 12*)

This is one of the three major functions of this society. On this day, the life of Saint Nichiren which was full of persecution

and perseverance for disseminating the true Law is being recalled and members vow to propagate the Lotus Sutra as widely as possible. In order to offer their sincere gratitude, a parade of *matoi* (fireman's standards; meaning to shake off evil and other spiritual obstacles), *mandō* (portable paper lanterns on poles), drum and fife bands etc. is performed on a large scale.

The President's Birthday (November 15)

The birthday of President Niwano is celebrated in the hope that he may live long to guide the society. President Niwano and the representatives of the members give greeting addresses. An exhibition and other entertainments are held. The members' sincere respect for President Niwano has recently made this event one of the three major functions of this society.

Celebration for Children of Three, Five and Seven Years of Age (November 15)

A celebration is observed for the well growing, good luck and long life of three and five year old boys and three and seven year old girls. Girls are dressed up in beautiful long-sleeved *kimono*.

Anniversary of the Lord Sakyamuni's Attainment of Buddhahood (December 8)

This is one of the three major functions of Buddhism in which Buddhists admire the attainment of the enlightenment by the Lord Sakyamuni. They vow to receive the Lord's teaching in a right way, to tell it to others correctly, and to devote themselves to the perfection of their own personality and the establishment of world peace. A solemn ceremony is observed and a sermon given by President Niwano.

Besides the above-mentioned, there are various occasional ceremonies throughout the year, including enshrining ceremonies of the main object of worship, ceremonies of purifying building sites of training halls, ceremonies of completing the construction of training halls and commemorative celebrations on the occasion of establishing new branch churches.

Appendix

THE COUNSELOR IN MODERN SOCIETY

By Paul E. Johnson[1]
Professor Emeritus, Boston University

Modern society is all around us. Whether we like it or not, we are modern if we live in cities anywhere in the world. The new society is as pervasive as the air we breathe. We may not be aware of it; yet we are so immersed in this society there is no escaping it. Only those who are isolated in distant retreats can remain outside modern society; and they too are captured by it. In Japan we see television antennas on thatched roofs, and 90 per cent of the Japanese people view television daily. Former cultures were separate and closed off from each other by rigid traditions. But modern society is open to give and receive in the greatest cultural exchange of human history. Roads of access are preferred to walls of separation, until as never before we live in one modern world.

The new society is rapidly changing. Yet the general pattern is surprisingly universal. What are the main characteristics of this society in which we live? Modern society is (1) urban, (2) industrial, (3) scientific, (4) democratic and (5) communicative.

Streams of people are flowing into cities where they mingle in a new life. They are drawn to industrial centers surrounded by interacting markets of raw materials to process, and attractive products to distribute to consumers. The variety and usefulness of these new products emerge from scientific invention and technology which are raising the standard of living for most of the people.

Modern society aims to be democratic to uphold the dignity,

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1 Prof. Johnson, a Christian psycologist of religion, formerly professor of psychology and pastoral counseling at Boston University (1941-1963), was in Japan for the year 1963-64 as Visiting Professor at Kwansei Gakuin and Tokyo Union Theological School during the spring semester. He is now Director of the Indianapolis, Indiana, Pastoral Counseling Center. He has long been a devoted student of Oriental religions and is keenly interested in the New Religions of Japan.

rights and opportunities of each man, woman and child. Unprecedented attention is given to the needs and desires of individual persons who are the central target of all education, advertising appeal and mass communication. This is indeed a communicative society where the goal of every newspaper, magazine, book, radio and television outlet is to reach the reader or listener or viewer. The individual is asked to vote, to buy, to participate and to decide what he will have and do himself and with other persons.

What does modern society do to us? The new society brings us into congested areas of population where we are physically close to one another. But actually it separates us into lonely persons who are acutely self-conscious, uprooted and disengaged from the web of family and village life. Each one may see himself alone against all in fierce and relentless competition. The person is required to be in and for himself, to strive for his goals and work out his own destiny.

He is exposed to new and perplexing situations. He is expected to form new relationships, and to improve every relationship in this strange and complicated society. He is not permitted to turn his back on society in the safety of his own room, but to go forth and mingle in the crowd, make his way through obstructing traffic and adjust to the demands and requests of all who confront him in daily life.

He is forced to make choices and decide who he will be and what he will do. He may be a willing decider or an unwilling victim of the modern cult of self-determination. In this basic sense he has no other choice but to make choices. He is to choose his vocation and his wife, his hobbies and recreations, his religious beliefs and ideology, his political party and his candidates for public office.

Such a society naturally creates anxiety in the midst of these bewildering changes, uncertainties and expectations. The individual person will suffer the "dizziness of freedom," where so much of life is hanging in the balance and others stand before him waiting for him to make up his mind. How can he know enough or see ahead clearly enough to sort out the alternatives, weight the issues and see his place in the whole scheme surely enough to decide? He is bound to be troubled in the midst of such pressures, to feel the distress of anxious uncertainty as he teeters on the brink of indecision, wanting this but leaning toward that.

In the midst of all this a person needs to talk it over with someone who will listen and look at life with him. He has need to express his pent-up feelings openly to someone who will not be shocked or offended, who will not blame or think less of him, but who will accept him and understand how he feels. For in his private life he stands alone against a confusing and sometimes hostile world. He needs someone to stand with him and know what he suffers, to see with him what life means under these conditions. He has to work his way through chaotic or conflicting desires, and to work out his relationships to the mutual satisfaction of himself and those around him. It is not good to wrestle with all this alone. It is better to find an arbiter and mediator who will bring to his predicament the meeting of minds.

These dilemmas bring us to the counselor. Once only kings and high executives could have a counselor. But in modern democratic society each person is an executive. His decisions are important to himself and to society as well. Now we think more of the individual person, we care what he suffers and we respect his right and necessity to be a deciding person. The focus is upon the potential greatness of each child and youth as he grows up and prepares for his future. Who knows how great he may become? The focus is also upon the little man who lives among the humble folk as he casts his vote, decides to buy or not to buy what is offered him, enters into the planning of the future, and participates with his community in building a new world in which we live together.

This leads to the expanding area of human relations in modern society. As we see other persons more clearly and become aware of what they contribute to our common life, we value them and have concern for them as persons. There are conflicts of interest to drive us apart, to set us against each other, to shut down industry, deny what we want and blockade our progress. Then we are compelled to look at our human relations and try to improve them.

Modern society is shifting us from the old ways of life that have prevailed for centuries into new ways and forms of employment. Economist Kenneth Boulding predicts a rapid decline of persons employed in farming and factory work due to scientific methods of production. These workers will find re-employment in a vast expansion of public and personal services in what we now call human relations. Already such services are multiplying in response to human need once neglected or cared for differently in former

societies. The human services are bound to enlarge as we find the time, concern and resources for them. For these service professions special training, attitude and approach will be needed very different from the machine-worker or hand laborer.

The counselor will be in the midst of these professions who serve in the area of human relations. He will give attention particularly to the individual person, yet in the context of his family and other face-to-face relationships. He belongs to many professions, all in fact who care for and devote themselves to individual persons. The counselor may be a specialist, qualified by intensive training and certified by a professional body, who gives full time to the work of counseling. More often counseling is included in one or the other profession in human relations. For instance, counseling is now an integral part of the work of the teacher, the physician, the social worker, the pastor and the personnel worker in business, government or industrial relations.

The rise of counseling is notable in modern Japan. Here as in America the counseling movement has arisen like a tidal wave since the end of the war in 1945. It is obviously a product and forward thrust of the modern democratic society whose characteristics we have seen above. As the new society brings people into cities to work and form new relationships emerging from industrial expansion and scientific technology, the individual deciding person is at the center of education, communication and sociopolitical life. His voice is to be heard, his feelings are to be expressed, his aspirations and decisions to be taken seriously. This calls for the counselor who is prepared to listen and trained to help in the critical process of deciding, which is now the constant responsibility of every person.

Counseling began in the industries of Japan with the Yahata Steel Company in 1918, Toho Electric Company in 1923 and the Tokyo Central Telegraph Company in 1931. Yet the greatest development has come since the war. In 1954, the Japan Telegraph and Telephone Company introduced modern counseling technique, now employing a total of 34 counselors in its 18 branches. In 1957, the Matsushita Electric Company started counseling among its 30,000 employees, and now has nine counselors. Problems considered refer to marriage and family, work and economic problems, relation to the opposite sex, legal questions, residence, health, ideological and religious problems.[1]

1 See H. Itō, *Counseling* (Tokyo 1963).

School counseling is part of the new education since the war, with democratic focus upon the individual and his development. By 1951, sixteen junior and senior high schools had appointed full-time counselors. In that year the need for counseling was recognized at a conference called by the Ministry of Education. Meetings of Student Personnel Services were held at Kyoto, Kyushu and Tokyo Universities for study, and leading authorities were invited from abroad. By 1955, counseling programs were established in nine of the leading universities, and by 1958, in 65 universities and colleges. By 1962, most of the public universities had or were preparing to establish counseling. From kindergarten through high school there were counseling programs in more than 250 schools.[1]

Child guidance clinics have been maintained by 45 prefectures since 1958, and they are increasing. Counseling is basic in child guidance centers, health clinics, social services of hospitals, domestic courts, and social agencies. As these health and social services expand they make increasing use of psychiatrists, counseling psychologists and social workers. Marriage counseling is given in domestic courts and family counseling in reference to juvenile delinquency. The tradition of the go-between in arranging marriage opens the way for counseling in marriage and negotiation or mediation in labor disputes and other social issues.

In 1958, there were 2,100 members of the Japanese Association of Psychology, but only about two per cent were practicing psychotherapy. Psychiatrists have been mostly engaged in pathology and neurology treating the severer mental disorders by drug and shock therapy. Since the war, however, the focus has moved toward psychoanalysis and the significance of interpersonal relations with more interest in psychotherapy.

In the year 1958, there were some 1,600 members of the Japanese Psychological Association. The emphasis has been heavy on experimental psychology, but psychologists are increasingly turning to human relations. It is estimated that about 50 per cent of the psychologists are now teaching educational or clinical psychology or engaged in clinical practice.[2]

Counseling is included in the enlarging human services of religious groups. We may note especially the confessional in Roman

1 *Ibid.* The figures refer to 1962.
2 T.Tsushima, "Note on Trends and Problems of Psychotherapy in Japan," *Psychologia* I, 231–236.

Catholic Churches, pastoral counseling in Protestant Christian Churches, the mediator who counsels in Konkōkyō, and the *hōza* counseling groups so popular in Risshō Kōsei-kai.

It is urgent for the counselor to be well prepared for his delicate task. Lack of preparation is one of the critical dangers in a rapidly expanding field where the demand exceeds the supply of counselors. Careful selection and thorough training of counselors is paramount at this time. A curriculum for the training of counselors has been proposed by the Society for the Study of Student Counseling. Rising upon a foundation of basic scientific theory and personality development in social relations, intensive training is needed in techniques of counseling, clinical testing, case studies, and supervised practice in counseling and group therapy. There are other related areas for the counselor to master according to the field in which he is to work.

Counselor training is now provided in many of the leading universities of Japan. Extended lecture serise and intensive short-term workshops are offered in widely distributed centers throughout the islands. Counselors at work are usually eager to continue study and are inclined to meet regularly to deepen knowledge and improve their practice. Since 1955, a large number of professional societies for the study of counseling have been organized in major cities, universities and counseling centers to advance the training and competence of counselors.[1]

There can be no doubt that counseling has proved its usefulness in modern society. The counselor is essential to and integral with the expanding services of human relations. In Japan as well as in the Americas, Europe and the developing countries of the world the focus is upon the individual person who participates in the new society. It is therefore imperative to select and train well-qualified counselors to prepare for this work in human relations and personal fulfilment.

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1 Itō, *l. c.*, gives a list of these centers and programs for the training of counselors.

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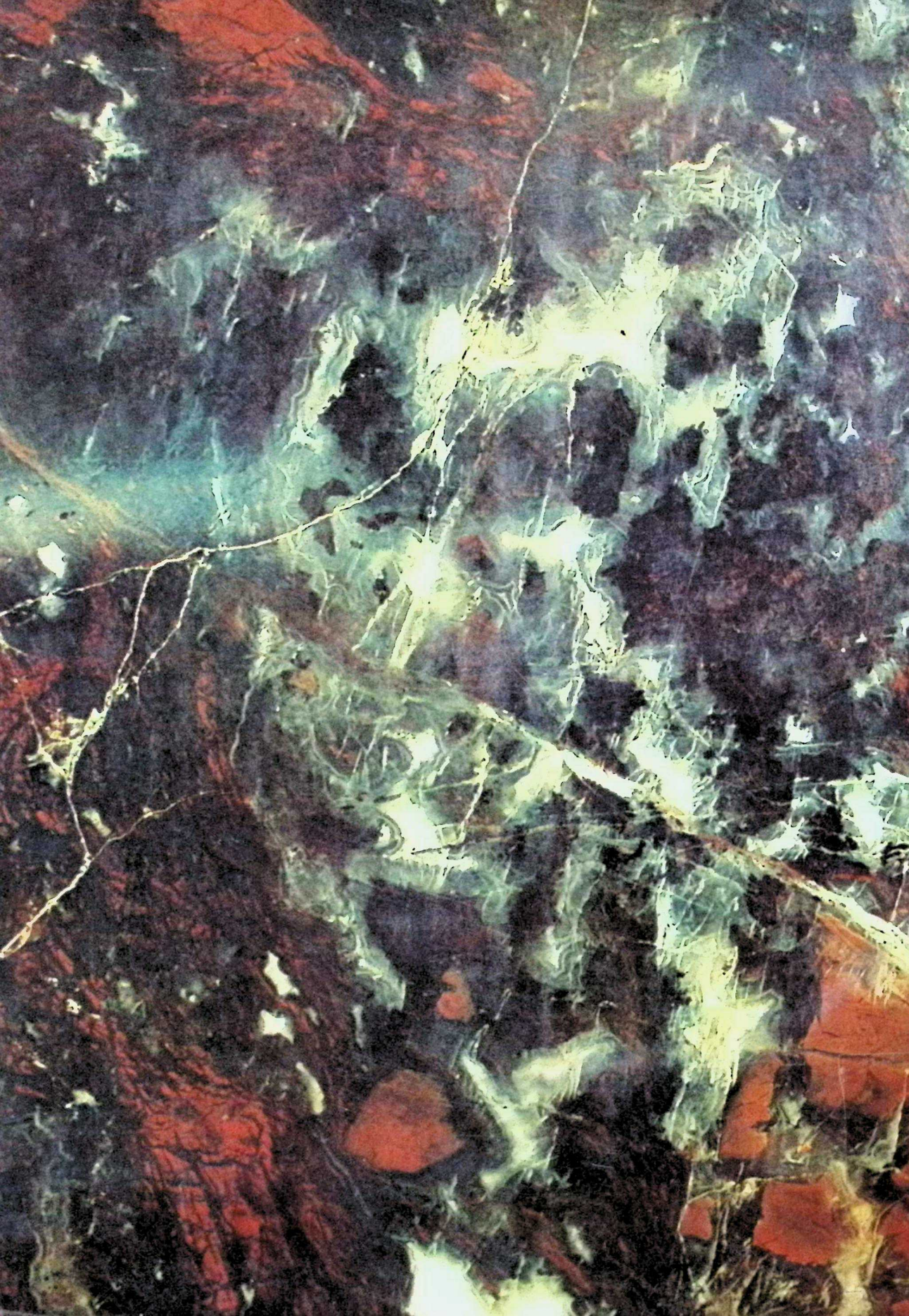
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